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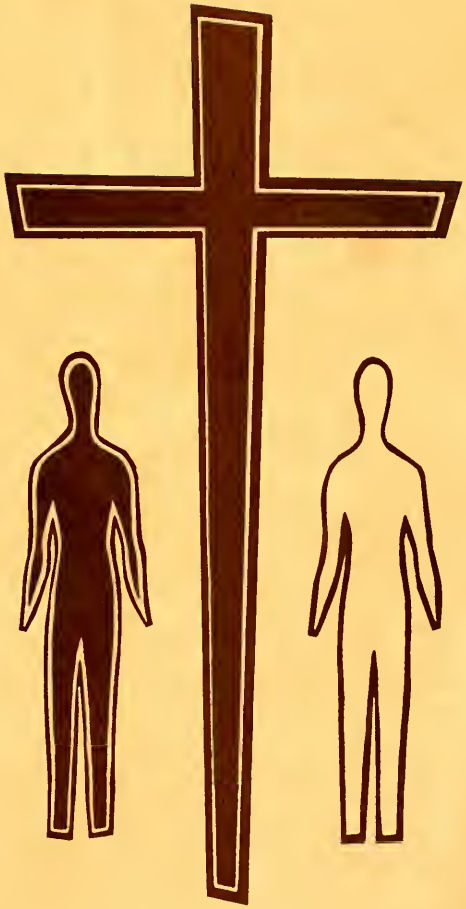
MAN CHURCH AND RACE RELATIONS



MESSAGES FROM THE THIRD ANNUAL CONFERENCE
ON HUMAN RELATIONS

St. John's Baptist Church
Charlotte, North Carolina

February 27-28, 1964

MAN, CHURCH AND RACE RELATIONS

Sponsored by the Department of Interracial Cooperation

Baptist State Conventions of North Carolina

W. R. Grigg, Secretary

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PREFACE

The following addresses were given at the third annual Conference on Human Relations, sponsored by the Department of Interracial Cooperation of the Baptist State Conventions of North Carolina. The purpose of these conferences is to bring Baptist church leadership in North Carolina together annually for individual and group confrontation with what is Christian in the area of race relations. Persons were chosen to lead discussions who were qualified by scholarship, experience and Christian character to speak to the subjects. Freedom of thought and of expression was not only allowed but expected and urged. They are shared here as they were given during the Conference. The Department of Interracial Cooperation is in agreement with the general emphases of these papers. However, it assumes no responsibility for the opinions expressed or for the accuracy of the footnoted material presented by the authors.

It is to be understood that these addresses are in no way an attempt to speak for any church nor for the Conventions. This is only an attempt to share the truth in love with the hope that such truth will have such an impact as to guide the thinking and activities of those who have heard or may read the same into a fuller Christian appreciation of all people to the end of their walking together as Christian brothers and sisters under the fatherhood of God.

MAN - BIOLOGICALLY

T. Franklin Williams
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The title of this talk, "Man-Biologically," appears to me to invite a wide sweep of man's history, from the very beginnings of life up to the present and even into the future. In approaching this topic I want to develop three main themes which seem to me to be characteristic of all biological or living processes, namely, first, the unity among living things -- the many ways in which they are similar with each other; second, diversity or individuality - despite the many things they have in common, each living thing is a unique individual; and third, change or evolution- all life, collectively and individually, is in a constant process of change. When change stops, life stops. Thus we will be considering the unity of life, the diversity or individuality of life, and change. I would like to look at these characteristics first as they apply to the relationship between man and the rest of nature, then as they apply to relationships among men, including relationships between groups of men such as races, and finally close with a few comments about man in the future. This approach to biological man will, I think, lead us right up to the door of sociological man which follows.

First, then, the interrelationship of man with the rest of nature: at first glance one might think that man has very little in common with many other living things - fish, for example, or birds, or tiny one-celled animals like amoebae or one-celled plants like bacteria, or indeed little in common with any plant. In fact, however, we share with all these and with almost all living things our most important biological characteristic, namely, the fact that we are composed of single cells as the basic living unit. All of our body organs or structures - skin, heart, brain, and so forth - are composed of multitudes of cells, each cell enclosed in a membrane and containing the same type of internal makeup, with the cytoplasm the working part of the cell and the nucleus, the part which passes on the characteristics of that cell to any new cells made from it; that is, the nucleus contains the

molecules which control reproduction. Cells of different organs or of different animals or plants, of course, differ widely in their functions: some, like skin, to protect; some, like heart muscle, to stretch and contract; some, like amoebae, apparently just to swim around and absorb food. But the basic organization of cells is the same throughout living things and without this common cellular structure life as we know it would not exist.

But we can go further in man's relationships with the rest of nature: we men and women have much in common with the inanimate world, the non-living world, and indeed the line between living and non-living is becoming hazier all the time. It is worth remembering that our bodies are composed of the same elements as the earth - "earth to earth, ashes to ashes, dust to dust" we say of man. But more than this: the molecules of which our cells are composed can be traced back to origins in the inanimate world. Here I must take time to speak of the exciting discoveries about certain of these molecules in the past few years - probably the most important advances in biology since the work of Darwin on evolution, a century ago. I am speaking of the molecules, mostly in the nucleus of cells, which control the reproduction of new cells or of new components of cells. These molecules have been identified and are called nucleic acids. They exist in very long double-chains, coiled together, and different parts of the chains and different sets of chains control the synthesis or creation of new molecules and ultimately new cells.

Now two further facts about these nucleic acids point to the close relationship of all living things to the non-living world. First, these molecules can be and have been created or synethesized in the laboratory, out of a mixture of elements and small molecules such as we think existed in the primeval oceans of our earth. Thus it seems possible that these important molecules could have been formed spontaneously in a setting in which no life existed before them. The second fact is that the absolutely simplest forms of life, simpler even than cells, namely, viruses like the polio virus or the measles virus, consist of nothing more than molecules of these nucleic acids. These viruses would be called dead or living, depending upon where they are: when they are outside of cells, they form small crystals of nucleic

acids and are no more alive than any other chemical, crystalline substance such as crystals of sugar or salt. However, once they get into living cells, they become alive in the sense that they begin to reproduce themselves at the expense of the constituents inside the cells, and then they may spill out, many-fold more molecules than entered, and go on to enter or infect other cells. Here we have a vivid connection between life and non-life. There are still many important questions to be answered, such as how the first cells came into being, but I think you will agree that we have more evidence than ever before that all of creation is a continuum, from the non-living to the living, from the smallest living things to the largest, and that there is a fundamental unity in nature, including man.

Nevertheless, despite this commonness of basic components, there is, of course, an immense diversity in types of living things and man is one of these types. Moreover, the very nature of the way cells and ultimately whole organisms reproduce themselves - namely, through the actions of the many nucleic acid molecules, makes it almost certain that every individual living thing, even of the same type, will be unique - different in some ways from every other individual. This is particularly true of organisms which, like man, have sexual forms of reproduction - that is, the germ cells from each parent, each containing its own nucleic acids, meet and mix, so that the new child gets a mixture of traits determined by the nucleic acids he received from each parent. The nucleic acid molecule or molecules which determines a separate trait or characteristic is called a gene. It is estimated that each human cell nucleus contains about 10,000 pairs of such genes. Each parent gives one-half of his or her genes, or about 10,000 to the child, but the exact combination of genes donated will vary considerably from child to child, so that the possible different combinations of genes to be found in any individual child, even of the same parents, are enormous. Thus the uniqueness of the individual has a solid basis in the molecular biology of man. Only in the case of identical twins do two individuals get the same inheritance.

Before we leave man in relation to the rest of nature, let us consider the changes which have gone on as time has passed, or evolution as the biologist speaks of it. This is a characteristic of the whole history of living things, and is also characteristic of

the growth and aging of each individual. Throughout biological history, increasingly complexly organized types have developed, and this increasing complexity has been associated with an increasing ability to control the world around them. In this process of controlling the world around himself, man goes beyond any other living thing known to us. Man's greater ability seems to rest upon the higher development of his brain and nervous system, which presumably has enabled him to develop self-consciousness - "the power acquired by a consciousness to turn in upon itself -- to take possession of itself," to know oneself, to know that one knows. This power of reflection about oneself gives man the ability to control himself and his environment far beyond what simply instinctual processes can achieve. Man can live independent of his physical environment -- flying through space, living in houses protected from temperature changes and the elements, eating fresh-frozen summer foods in January, and so on. We will return to the point in man's development to which evolution has brought us, at the end of this talk.

Now, for the second group of biological relationships which I want to consider -- the relationships between and among men: Let us again take up first the characteristics common to all men. All men, regardless of race or place of origin, or parentage, possess the same types of characteristics: all of us, or almost all, have one nose, two ears, two eyes; all may be said to have a stature, that is we are tall, medium, or short; all have the same types of internal organs; all have blood groups, all have self-consciousness; all have skin which contains, in varying amounts, pigmented cells which give it some shade of color. Indeed, in all important characteristics all men have so much in common that biologists have always considered all human beings to belong to the same single species: the biological name for all men living today is homo sapiens.

At the same time, there is the immense variety among men of which we are all aware. For each type of characteristic there is immense variety -- wide variations in stature or height, of shades of color, of combinations of blood groups, of strength, of dexterity, of mental ability, and so on. Most of these characteristics, such as height, strength or mental ability, are determined by the combined effects of a number of genetic or inherited factors, and as already mentioned, the precise combination of

characteristics is unique for each individual (except identical twins), no matter what race or group of men he comes from.

It is appropriate here to bring race more directly into our discussion. As you can see from what I have already said, I,and most biologists,consider what all men have in common to transcend or cut across all boundaries of races or any other sub-groups of men; and each individual man or woman is certainly unique, endowed with his own particular characteristics, regardless of his race. But just what,if anything,does "race" mean biologically?

To attempt to answer this question, we must first define "race," and this is difficult for the biologist to do because of the common traits of men, across races, and the variety of men's characteristics within races, already emphasized. Nevertheless there are groups of people around the world who, because of long periods - many generations - of isolation from other groups of people, have tended to pool their genetic or inherited characteristics and thus to develop some features which they have more or less in common among themselves, features which are different to some degree from other isolated groups of people. One geneticist puts these thoughts into a definition of race as follows: "a geographically or culturally more or less isolated division of mankind whose corporate genic content (gene pool) differs from that of all other similar isolates." Such a definition might be used to describe a relatively small group of isolated people, such as an Indian tribe which might have lived geographically isolated, as on an island, or culturally isolated through not mixing with other people even though they lived close together, to the extent that certain characteristics such as tall stature or a particular blood type became much more common among tribal members than in most other people. However, the term "race" is usually reserved for the very large groups of people on the earth, usually divided into six such groups: that is, two kinds of "Caucasoids" or white people - one the Basques of Spain and Southern France, probably a remnant of an earlier population, and second, the rest of the Caucasians. Then there are the Negroids, the Asian Mongoloids, the American Indians (considered a second kind of Mongoloid), and the Australoids or original native people of Australia.

Now what can we say about common characteristics within races, and differences between races? The single most important point is that the racial groups tend to differ quantitatively in the relative numbers of particular types of characteristics, but they rarely differ qualitatively - that is, one race rarely if ever has a particular trait which another race does not have at all.

A few examples of this point would probably help. Let us take blood groups, which are familiar to everyone - everyone's blood can be typed as either O, A, B, or AB. This is a characteristic which a person inherits from both parents, and does not change throughout life. There are also a number of other blood groups into which each person can also be typed, such as rH positive or rH negative - there are at least 7 different ways in which a person's blood can be typed, as a matter of fact. However, for this example the A,B,O blood group system is sufficient. In very large studies of the frequency of blood types in the various races, it has been found that blood type A is present in 20 to 30 per cent of Caucasoids, present in only 10 to 20 per cent of Negroids, and present in up to 45 per cent of Australoids. Thus these racial groups differ in the frequency with which blood type A appears among them; however, some Caucasoids, some Negroids, some Australoids, and some Mongoloids have blood type A, and if one were looking for a blood donor with blood type A it would make no difference which racial group the donor came from so long as he had type A blood.

Another specific, inherited characteristic which has been extensively studied is the ability, or lack of ability, to taste a certain bitter-tasting substance, phenylthiocarbamide or PTC. When this substance is placed on the tongue some people get a bitter taste; others get no taste sensation. Among racial groups, only 51% of Australoids taste PTC whereas better than 90 per cent of Negroids, Chinese, and American Indians taste it. It is interesting that American whites and Egyptians fall halfway between with about 75% tasters. Thus, if one classified people into races on the basis of their ability to taste PTC, we who are American whites would belong with the dark-skinned Egyptians.

The examples I have used are traits which are inherited or determined by single, specific genes. If one turns to more complexly-determined characteristics

such as mental ability, one finds even greater variability within races and between races, to the extent that no distinctly racial differences in the frequency of various intelligence levels have been clearly shown. Methods of measurement are controversial, cultural factors are important, and reports to date have been contradictory. With these characteristics,as with almost all others, there is a wide variety within each race - Negroes who are geniuses and Negroes who are unintelligent; whites who are geniuses and whites who are unintelligent, and so on. If one were interested in finding men who had a certain characteristic, such as blood type A or an I. Q. above 120, one would find that men from all races would qualify.

As the term race is commonly used, only the color of the skin characterizes a person as being of a certain race. Even with regard to color, of course, there is wide variety within any given racial group, from the Scandinavians to the Italians, among Caucasians, for example, or from one section of Africa to another among Negroids. The same variety exists in facial features. And the color characteristic of a given person gives no predictive value about what other characteristics that particular person will have.

Thus, to summarize this discussion of biology and the races of man, men in each race show all the variety of characteristics of men in every other race although the relative frequencies of some characteristics differ from race to race; if one is interested in men with any particular characteristic other than color, one will find such men in all races; and the unique inheritance of each individual gives to each his own set of characteristics which are not determined for him by his color.

Finally, let us consider man in the future. As pointed out by both Leo Loeb, in a major work called The Biological Basis of Individuality, and by Pierre Tellhard DeChardin, the late distinguished French paleontologist, now that man has become relatively independent of his natural environment, and able to control it for his physical needs, he has come to the point of needing to learn to control his own thought world or psychic environment and, as one of a community of men, to master his common social environment. As Loeb states it, "Associated with...evolution there occurred the development of the social struggle as a manifestation of the great importance of psychical activity and psychical needs, in contrast to the natural struggle, which was primarily concerned with the satisfaction of the requirements of the body. Thus, in matter which related to man as a psy-

chical-social organism, it is the environment which has become a preponderating influence and which largely determines his fate. To adapt the psychical-social environment to the needs of man, so that he can function in the most adequate manner, is, therefore, the most important task which humanity has now to face." That is, we are once again in need of working out our relationship with our environment, but now it is our psychic and social environment rather than our biological or physical environment. This is what I meant at the beginning by saying that our story of biological evolution would bring us up to the door of sociological man.

Is this view of the priority, now, for mastering the psychic-social environment really held by most men? Do not most men still want first of all new knowledge for prolonging life, for delaying chronic illness or ageing, and so forth - that is, still concern themselves with trying to master areas of the natural environment? These are important, of course - my own profession is concerned with this field - and much remains which we ought to be able to do. Nevertheless, the question which needs facing by all of us is one of priorities.

Let me close by stating that, although in this talk I have tried to present the biological view of man as it exists among biologists, based upon an immense array of facts gathered by the scientific method, nevertheless, I myself find nothing in these biological views, indeed nothing in the whole sweep of natural and biological history, in conflict with the view that all of the natural world, including man, is the creation of God. Rather the grand unity and continuity in the natural and biological world, and the built-in, molecular basis for individuality or uniqueness, helps me understand much better the way God works in his creation.

MAN - SOCIOLOGICALLY

"Self-Understanding And The Human Dialogue"

James E. Cheek
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I. The Introduction

Ever since I received notification that my particular task in this conference was to speak on the subject of man from the standpoint of sociology, I have been trying to determine whether the committee which made the assignment was trying to insure my utter failure, or simply attempting to make sure that in addition to raising money for a poor college I would also spend some time in scholarly study. For, in all fairness, I should record the fact that I am not a sociologist.

By training and habit of mind, I am supposed to be a theologian; but even my right to make that claim is now open to some dispute.

Nonetheless, I have conceived my specific function as being one which focuses attention upon the question of man as a social creature in whose life the factor of race has been both a derivative of his social existence and a contributor to his social confusion. Here, I assume that the general theme: "Man, Church and Race Relations" is to be ventilated by having us recognize the following:

1). That man is a biological creature and who as a member of the animal kingdom possesses kinship with other creatures of this realm, but also has established preeminence and mastery over his nature.

2). That man is a social creature and who as a member of society has demonstrated his involvement in but freedom over the world of nature, as well as his creatureliness and creatorship.

3). That man also is a creature whose ground of existence is derived from a transcendent order, and who in the pursuit of the ultimate meaning of his existence has revealed his ability to both create and defy the social order.

Thus, the speaker who has preceded me has well sketched for us the implications of man as a part of nature; and the speaker who comes after me will direct our attention to constituent elements of man's search for transcendence.

I, therefore, must direct attention to the issue of man who while being an animal has so refined his animal-ness that he differentiates himself from all other creatures by the

concept: homo sapiens.

In the long and interesting intellectual history of the oldest from Aristotle to the modern Heidegger, the question of man has stood in the foreground or background of man's efforts to make sense out of his world.

It is an interesting observation that the opening chapter of the biblical book of Genesis set the tone and character of this debate, although none of the prominent contributors to the discussion have derived the content of their argument from this source. Here, the first chapter of Genesis places nature as the first order of creation and man is created last and given his place in the order of the cosmos as the end and completion of creation. The second chapter of Genesis comprehends only the creation of history and there is no world except that of man who is the center and who assigns all living things their true and proper name.

Since our problem is sociology rather than theology, we make note of this fact only to observe that the effort to determine man's true essence will depend in part upon whether we follow the tradition in social thought which was given such prominence by the Greeks and later made into a dogma by the Cartesian rationalists of seeing man only or fundamentally as a creature of nature whose terms of social life must be accordingly structured in terms of inexorable and indeterminate laws, or that tradition which is implicit throughout the Judaic orientation and which has now received prominent display in the writings of the major existentialists who understand man and his creation as the proper and legitimate subject of human inquiry.

It was the Italian philosopher Giovanni Battista Vico who gave much impetus to the concentration of attention upon man and his world of society by arguing against the Cortesian school that the condition of being able to know a thing truly - from the inside - as opposed to merely perceiving it - from the outside - is that the knower himself must have made it. With this condition in mind, Vico went on to argue that the only thing man can know truly is what man himself has made, and this meant: human Society. Basic to this contention was Vico's assertion that every man is able to rehearse in imagination the experiences of all other men and thus participate in such experiences. But no man knows how it feels

to be a planet revolving around the sun. Thus, from this beginning, emerged the science of man and society first under the impetus of Auguste Comte and later in other figures of the Enlightenment who sought to do for the world of society what Newton had done for the world of nature, viz. to investigate man as a social creature, and to understand him.

There has been much investigation; the degree of understanding which has been derived has not kept pace with the effort. For while man has, through his inventive genius, been able to establish a marvelous degree of mastery and control over the world of nature, it appears now that he has become further enslaved to the traditions, customs, institutions, etc., which he himself has created and has come dangerously close to destroying not the physical cosmos which he has not created but rather human society which he himself has fashioned.

II

Martin Buber has rightly observed that the strict anthropological question, which refers to man's specific problem "becomes insistent in times when as it were the original contract between the universe and man is dissolved and man finds himself a stranger and solitary in the world...The end of a recruiting in the universe is soon followed by a fresh questioning from man who has become insecure, and homeless and hence problematic to himself."

The cosmological image of the universe so beautifully constructed by Aristotle dissolved and man felt surrounded by a divided universe; Aquinas, constructs a theological image only to have it dissolved through the universe manifesting itself as unlimited. Karl Marx, who appeared with what was thought to be the heralder of true security by confining his attention to the human world and making social life the true home of man, and society the secure fort of man's destiny, has had his home dissolved in the ordered chaos of a historical revulsion.

To post modern man, the question of man appears, therefore, not as a philosophical question, but rather as an existential one: as a fundamental problem of human existence itself.

The fact that man's greatest problem is himself has been so thoroughly stamped upon the consciousness of us all and has become so completely enlarged that all of us can read

the instructions of what ought to be done with the naked eye.

In order for us here to be suggestive (rather than exhaustive) on the subject before us, I have chosen two concepts which may serve as points or pegs for a brief overview of man as a social creature. These terms are more expressive of the language of social philosophy than of empirical sociology, but nonetheless are more capable of focusing the basic issues. These concepts are: (1) Self understanding and (2) Human Dialogue.

III

When we seek to comprehend the essence of man, I think it has become fairly well established that the constituent element of human personality is "self-hood." The self denotes the uniqueness of each man as a biological creature but at the same time portrays the fact that every man, without exception has a unique life history and social experience.

It is an interesting fact that so far as we know man is the only creature who is capable of self-consciousness and who carries on an incessant relationship with himself. Every human being is capable of self reflection, self criticism, self expression, etc. This form of human relationship between man and himself can be described as dialogue.

But what is much more characteristic of man as a creature is that he is also capable of establishing a relation with other selves.

The form of relationship which is peculiar to man has come to be described as society, and sociologists use the term interaction to denote the basic reality of man's social life. We prefer the concept dialogue. The reason for this is because basic to interaction or the relation between men is communication; where communication does not exist, interaction is absent. Where people are able to exchange meanings and convey ideas, sentiments, etc., through commonly understood symbols they communicate and thus interact.

The concept dialogue preserves the basic character of what occurs between human beings, and portrays the fact that man's speaking together is the ground for his social life, its preserver and guarantor.

Moreover, in the place of the more usual and technical sociological concept of society, we prefer the concept community as donoting the more appropriate form of social life which emerges out of dialogue.

But what is of pre-eminent significance for us here is the fact - well attested by social psychologists - that the self which is the unique center of man - which is the most individual expression of the human being is not given in man's nature, but is created, so to speak, only as a result of interaction with other selves, or as a result of dialogue. What this means, in essence is, that the essence of man as a creature emerges out of his life in community.

Nature provides a biological organism which will rise no higher than the other members of the animal kingdom; social life is required to fashion a human being.

The understanding of the Self, therefore, can be regarded as the pre-eminent problem for post-modern man. Here, it should be observed also that the failure of self understanding constitutes the destruction of community as the ideal form of social life.

In this connection, it should be noted that the tension between the individual and the community which is characteristic of contemporary social and political history is both desirable and necessary to preserve the inherent character of self-hood as freedom and the basic character of community as order.

Where community is transmuted into collectivism as in Marxist societies, the basic self-hood of man is destroyed by subordinating the freedom of the self to the destiny of the community. We must equally recognize, however, that where self-hood is transmuted into selfish individualism, the communal character of society is destroyed by subordinating the will of the whole to the pursuits of the individual. It is here that the liberal democratic society incurs one of its greatest dangers.

As Reinhold Niebuhr has made us all so well aware: "individuals are of transcendent worth and no individual may legitimately use another merely as an instrument of his ends." However, as Niebuhr also recognizes the "self is so great and so small that its greatness cannot be contained in its smallness. It can only realize itself by endlessly being drawn out of itself into larger ends. The community may provisionally be that larger end, but it cannot be so ultimately."

Within the framework of a social philosophy, there is no way out of this necessity to maintain tension between the self's freedom to defy his community, and the self's responsibility for the life of the community which he creates.

The very structure of human self-hood as free has enabled man to set higher goals than the community is able to perceive or realize, and thus to raise himself from the primitive level of animal-ness to the contemporary level of society. The self persists in pursuing ideals beyond the group or capacities of his society, but only thus is society preserved from static-ism and decay and enriched with dynamism and growth.

It should finally be discerned that the most obvious deficiency in contemporary American life is the deficiency of having established community as the actual reality of man's social life, and the principle barrier to such becoming a reality here is the failure of Americans to allow to be established that genuine dialogue which is the only form of true human speech.

The relationship between the American people is one of things making sounds to things rather than selves speaking to selves. Our generation must conceive our task as one of abolishing the false alternative which pervades our age: "individualism and collectivism." This will be done through our recognition of, and adherence to, the fact that the fundamental datum of human existence is that man can be man in the sense of a human self only in so far as he steps into a living relation with other selves and creates a society built up out of living units of dialogue.

Real conversation, in which each speaks directly to the other; not embarrassed chit-chat where we try to work out uneasiness; a real lesson to be learned from each other, not a routine repetition of prattle from teacher to pupil; a real embrace and not a quick handshake; a real duel to preserve what our forefathers have given us, and to build for future generations; and not a mere game to produce a good show.

Only thus do we stand a chance to be preserved as man.

MAN - THEOLOGICALLY

Colbert H. Pearson
Pastor, Berean Baptist Church
Washington, D. C.

I envy the gentlemen who have spoken before me. For, however difficult their task was, it appeared to me to have been much simpler than mine.

The biologist, the anatomist and the surgeon have dissected man and analyzed his minutest organs, and have concluded with the Psalmist that, biologically, man is fearfully and wonderfully made.

Sociologists, psychologists and psychiatrists have found man so gregarious that stone walls and iron bars cannot isolate him for long without driving him mad. Both biological man and sociological man seem to have inherited a sort of closed-circuit motor which, with little outside direction, enables them to come to maturity of a sort. But theological man -- who is he? What is his sphere of action? What is his technique? Is he expendable?

When we try to define man we find definitions ranging from the ridiculous to the sublime. A few years ago a group of scientists, though giving no definition, evaluated man chemically and discovered that a man of 140 pounds was composed of enough fat to make four bars of soap, enough iron to make one ten-penny nail, enough sugar to sweeten one cup of coffee, enough lime to paint one small chicken coop, enough phosphorus to make 100 match tips, enouch magnesium to make one dose of salts, enough potassium to explode a small fire cracker, together with enough sulphur to rid one dog of fleas and enough water to fill a ten gallon barrel, altogether costing about 98 cents, which should bring $1.50 across the counter.

That estimate of man is all the way across the board, from Shakespeare who asked, "What a piece of work is man: how noble in reason; how infinite in faculty; in form and moving how express and admirable; in action how like an angel; in apprehension how like a God! The beauty of the world! The paragon of animals! And yet, to me, what is this quintessence of dust?"

The above definitions, of course, refer to man in general. We are talking about particular man -- theological or religious man or in finality, an essence or quality

which can enter into biological and sociological man and make him theological man.

For a definition of this man we go to the Bible, the Book of books, the anvil which has worn out a thousand hammers of criticism, the Word of God which is able to make one wise unto salvation. In Genesis 1: 27-28, we find this statement: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

In a more ecstatic mood, in a moment when the Psalmist was caught up as it were into the third heaven, and caught a glimpse of the glory of man and the wonders that could be, he exclaimed..."When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what must man be! Then in strong language, too weak to be the answer, he says..."Thou hast made him a little Yahweh, and hast crowned him with glory and honor. Hast given him dominion over the works of thy hands; thou hast put all things under his feet--sheep, oxen, the beasts of the field; the fowl of the air, and the fish of the sea,and whatsoever passeth through the paths of the seas." In both of these Biblical passages there is implicitly and explicitly (stated) the fact that innate or within man's reach lies a power which can make him more than he is.

Theology has given its weight to this conviction and, however contrary its practice, its profession through the centuries has been that God at sundry times and in divers manners lent himself in times past unto the fathers by the prophets, and literally invaded mankind in the coming of his Son.

Philosophy is no less vocal on this issue. Immanuel Kant, the 18th century philosopher, accounting for what Reinhold Neihbur calls Moral Man and Immoral Society, takes the position that the phenominal world, the world of nature as we know it, offers no ground for, and is no friend to, moral man. Man's sense of duty, virtue for virtue's sake, comes to him, not from the phenominal world but from the unseen, which he calls the noumenal world, and when we will and act morally, and only when

we will and act morally, are we in direct touch with reality. And in such a state the demands of duty, honesty, truthfulness, virtue, become absolute, taking no account of our likes and dislikes, circumstances and temptations. This he called The Catagorical Imperative. Call it what you will -- the Catagorical Imperative, being filled with the spirit, being born again, conversion, sanctification, infilling of cosmic consciousness, illumination, or finding oneself, it is the realization that the image of God, whatever that means of beauty, of truth, of goodness, of justice, of mercy, of love, of power, of creative ability, is stamped upon one, and the effort to realize that image distinguishes man, theologically.

Man, theologically, then, is one who has come into realization. He is given dominion, and he knows it. He is no longer the victim of instincts, drives, urges, passions, hungers, pressures, taking refuge in these and excusing himself on the ground that it is his biological inheritance--that he was born that way. He buffets himself about, and stamps himself into subjection if needs be, to prove what is the will of him who called him.

This theological man realizes that he is a part of a whole - a sociological unit of the whole human race; that his roots go back in time to that morning when God said, "Let's make man," and the branches of his well-being are intertwined and interlaced with that of the latest child delivered this noon in the lying-in-hospital. But he refuses to be pushed or pulled by primitive mores, selfish group traditions, community folkways, pressure politics, groundless prejudice and unjust laws. He views his community, whether it be large or small, as the world in miniature and he strives to make it a model of what the world should be. He is a radical in the noblest sense of that word - not because of radicalism or the mere desire to be so recognized, but because he knows that there are some evils, sins, social customs, accepted community patterns that are so destructive to community progress and so deeply entrenched in its society that they demand radical confrontation before they can be uprooted, pulled down and dragged out. He never forgets the historic role of the Christian religion, in particular, as a trouble maker..He doesn't spend much time seeking paths of least resistance to the evils he deplores. He never permits his religion to become a mild, inoffensive, harmless preachment against vague, general, universally condemned wrongs. He sharpens and energizes his thinking so as to

make the greatest possible impact upon the secular, materialistic culture of his community, and under God, resolves to pay the price.

However discriminating and selective others may be in their choice of services and friends, man, theologically, strives to be cosmopolitan, especially in his interests, charities and services. He meets people as people, and knows that beneath the incident of creed and color, social status and economic position, is a personality which must be treated as such and he roots this conviction in the Fatherhood of God. The most profound thought man has ever had is expressed in the first line of the Apostles' Creed: "I believe in God the Father Almighty, Maker of heaven and earth." Given practical application this means that there is authority and competence back of the moral order of the world which gives it integrity and permanence, and that the last court of appeals for all conduct of individuals and groups is the court of righteousness, justice and love; the conviction that honor and decency belong at the top of life. He believes in the solidarity of the human family, and as John Donne, the English poet said, "No man lives on an island to himself. When any man dies a part of himself dies. When any bell tolls, it tolls for him for he is a part of humanity."

Consequently, he gives his encouragement and lends his aid to as many agencies and groups as he possibly can for the refashioning of society. He is genuinely concerned in the development of an adequate and secure standard of living for all, based on full employment, a high level of production, with sufficient protection against hazards of accident, illness, unemployment and old age.

He works for the right of every child to have the best educational advantages which the community offers, and through the best facilities and in an atmosphere which is friendly and conducive to good study.

He contends for, and provides when possible, opportunity for every worker to improve his skills and to develop new ones so as to increase his buying potential and thereby acquire all the necessities, and some of the comforts of life, for those dependent upon him.

Man, theologically, believes in the least, the lowest, and the last individual

acquiring the highest good possible which his community offers. He works for the relief of overcrowding and the elimination of slums, not simply because this beautifies and makes more attractive his cities, for he knows that in vain we build our cities unless the builder also grows. He works for the elimination of these health and moral hazards because of all the traditional reasons, and also because they create liver disease, heart trouble, exhaustion, child abandonment, sexual deviation, hyper-tension, greater susceptibility to disease and high infant mortality. So says Hudson Hoagland, Director of the Worchester Foundation for Experimental Biology, as reported in the Sunday Star, Washington, D.C., February 9, 1964.

Man, theologically, works for justice for all before the law. The Emancipation Proclamation of a hundred years ago brought into bold relief the tragic injustices which a whole race was suffering. The transition from that tragic state of injustices to full-fledged free American citizenship has been painfully slow. The Fourteenth Amendment was adopted to insure and speed that transition and to protect all persons against discrimination based on race, religion, color, blood or national origin.

That more than vestiges of that era of tragic injustices remain can be seen in the time consuming haggle over a seat in the restaurant, a bed in the hotel, or hospital, a chair in the theater, a pew in the church, a school in the community, a job in the factory, and men in both houses of Congress jockeying for the spotlight upon the back of a new Civil Rights Bill, at this very moment. Of course, man, theologically, knows that the extension of the rights which are indicated by their limitations in the above statement and the removal of the signs which support them may simply be window dressing. For these are results of causes; issuing from laws and grounded in community patterns, convictions and attitudes. So he works not only for justice before the law, but for just laws. Laws represent the perimeter of society's outreach, and when the laws allow no ground for expansion or misjudge society's potential for growth, he works to change them, and, meeting an adamant wall he appeals to a higher law - the moral law of the universe. And in the grip of this law and under the force of its moral imperative, he asks not what is the norm of community action, what is expected of me by my group, what does my group want me to do, what is good for my own standing, what is everybody else doing, what may I do, what could

I do, but what ought I do? And having determined this "ought" he does not rationalize by saying,"but this is impracticable, this is revolutionary, this is too advanced, this is idealistic;"nor does he say "this will make me happy, it will win the good opinion of my neighbors, this will insure my entrance into heaven." He simply says in the language of William Hale Thompson: "I am only one man,but I am one man; I can't do everything,but I can do something; What I can do, I ought to do; and what I ought to do, by the grace of God, I will do." "Here I stand, I can do no other."

Of course, to stand is not to cease action. It is to wed oneself to that conviction and to bend every ounce of energy to its stabilization or expansion. So he immediately invokes every legitimate and moral instrument at his disposal to his aid. He enters into dialogue, conference, committee, debate and convention. He enters legislative halls and endeavors to break the strangle hold of little committees which prevent important measures from coming to the floor where, through modification, deletion or addition they may be made acceptable and enacted into law. He participates in or organizes lock-outs, strikes, picket lines, marches, sit-ins, stand-ins, wade-ins, lying-ins and even praying-ins, within the moral law, not because the granting of the rights will improve the image of the community abroad, nor because it will give the lie to enemy propaganda, nor because the petitioners are deserving, nor because it will square profession with practice, but because it is what he ought to do in order that petitioner will have what he ought to have.

This is the function, the task and the responsibility of man, theologically, man, religiously, the radical God-man. Can we get along without him? Can we afford to settle for less? Is he indispensable?

The long hard road of human progress eloquently attests the indispensability of the radical, God-man. The biological man may grow tired and blame his inherited machinery. The sociological man may become bored and blame his environment. But theological man, ridiculed as fool by his generation, eventually turns out to be the only one who is sane. In fact, the actual difference in people - the reason some get on in life and some do not - lies not primarily in mental endowment or in native ability. It is largely a matter of will, determination, and the radical con-

viction that worthy aims are deserving of one's all.

Radicals, in the final analysis, are the marshals of a nation's conscience and on the honor roll we find such illustrious names as Lyman Beecher, John B. Gough, Francis Willard and others. It was Voltaire who said that there is no power like that of an idea when its time has come. All of these "radicals" were inspired by an idea, a conviction as broad as humanity and as sublime as truth. And they were fired by a passion to make it operative in the affairs of men. They were the mobilizers of the conscience of a nation. Here is a man by the name of William Lloyd Garrison. He was almost hanged by a Boston mob because the conviction laid hold of him that Negroes, too, were human beings. It was said of him that he forgot himself into immortality. Here is a young woman by the name of Florence Nightengale, obsessed with the idea that men on the battlefield were deserving of the best care when they were wounded. She held to her conviction amidst ridicule and discouragement, until at long last her radicalism caught fire in other hearts and the Red Cross was born. Or here is Charles Dickens, enthused by one aim in penning his multitudinous volumes - that little children in the future be spared the cruelty to which he had been subjected as a child. He was a radical John the Baptist, making straight in the desert of the slumbering conscience of a people, a highway for the child-labor laws which were to come.

Ideas, after all, are but so many cold, lifeless abstractions apart from their incarnation in human hearts. But once they strike tinder in the receptive, determined mind and heart of man, they blaze virgin trails, and eventuate in the long highways of progress through the wilderness of human hopes.

If the spiritually inspired radical has reckoned so effectually in the victories of the past all along the long hard road of human progress, it seems that only one more word is necessary - and that is the future of our society, especially in these formative years belongs to the religiously radical man, to him who is utterly committed to the highest attainable ideal for all the people.

It must be obvious that a community, including its churches, with only a provincial outlook is utterly inadequate for such staggering days as these. This world of ours, with its cauldron of smoldering discontent, and hates and fears will not so much

resist a tepid Christianity as it will ignore it.

Can we dispense with man, theologically?

Preferably command the flow of every stream, river, ocean and sea to halt. Sooner hush the morning zephyrs and blot the glory of God from the heavens. Sooner blot out the sun and compel man to find his way through a wilderness of perplexity and confusion in a darkness blacker than a thousand midnights rolled together. Sooner evacuate Lot and his family and leave Sodom and Gomorroh to become a blazing furnace of despair. Sooner immobilize gravitation and paralyze eternally springing hope from the human breast, than to be rid of man, theologically, who has pledged to God his life, his fortune and his sacred honor.

In closing, let me quote from Socrates: "If you think that anything I say is true, you must agree with me: if not, oppose it with every argument you have. You must not allow me, in my enthusaism, to deceive both myself and you, and leave my sting behind when I fly away."

This, then, is the homework of man, theologically, that carries over from the Third Annual Human Relations Conference to the new world tomorrow which is already here.

THE CHURCH AND RACE

Carlyle Marney
Pastor, Myers Park Baptist Church
Charlotte, N. C.

There is no question in my mind as to which Races I am to talk about - but which Church is it?

Is it the Church of the Lord Christ? The Church qua Church? Of all times and climes? It has no race problem. It never has. It never will. It never heard of Race except as a "mischievous and retardative" term. It, for all its life has not had this problem. It began beyond this problem with all its implications, in the service of one human race. I could talk about this Church.

Or is it the Church of Jesus Christ as perverted in the Culture that I am to speak of? This we all could do. But it requires two different speeches!

I

If I am to talk of that great Church I shall have to put it at its own Center: The great Confession at Caesarea:

Whom do men say? Whom do you say?

Peter's Thou Christ: Congratulations!

The shape of your Confession has determined the size of your Church. It always does!

On this ledge I will build the Church of Me. i.e. A Confession about His Lordship puts a Man in Church: it always does. It even determines what Church: The Church that claims Dominion over even our Death. (The gates of Hades.)

This is the Church that has no Race problem.

This is the Saga of Redemption.

Source of Emancipation

Womb within which Persons happen

Historical locus of en-manning

Creator of a Kingdom

Driver of

Release of the prisoner

Opener of the eyes of the blind

Deliver of the Captives

Is this the Church we are talking about here? If so, the Races are already in. And we have one Song to Sing:

The Song of Moses and The Lamb

Worthy Art Thou

But is this one Church? Well?

Whom Do You Say: Lord?

If he is Lord to us, really, why is He so?

Why do some have so much left-over? And why must others come on Saturday to borrow bread?

If He is Lord how can it cost some so little to get his benefits? If He is Lord why have we so much concern with our own station of blessings?

Why have we no full-blown concern that is truly human? If He is Lord why is Grace so cheap?

so scattered and spotted?

so temporary?

If He is Lord why are we so bumbling and inept in changing things? If -- why is He so presently weak and ineffectual? If -- why is our Church still ours? If -- why is our Work so Local?

If we are speaking as This Church -- of which He is Lord -- VS which not even Death can prevail --

Why -- in the 55 years since 1908 when Governor Aycock shoved it down Carolina's throat that we would die if we did not give one-half our Citizens a fair chance -- why so little done? If its His Church that is so dominant in Carolina -

Why are we 47th in educational spending -- 48th in functional illiteracy (47 states have less) (19.5)? 209 of each 1000 non-whites unfit for military duty? 47th in proportion of educational failures? Only 4 states have more housing unfit for human animals.

If He is Lord -- where are His Lands? His folk? His factories? His schools?

His troops? His Legislature? His barns? His Stores? His reserves? His forces for change? Where is His artillery?

If He is Lord and we are speaking from within His Church, why are our bins so full and His so empty?

If He is Your Lord--Church-- why has He need for so little of our work? Into what human lives and terms first-hand is your energy translated? Over which of these slums do you lie awake nights?

I have a question. Is this His Church whose environs we have derated? This littered yard?

This stinking swamp?

These smothered angels?

Is He Lord? In North Carolina He is a one-fourth time Lord? The character of the Church is prima-facie evidence of the quality of His Lordship. Where the Church is a 5th rate power -- Where the Church is a one-fourth time do-gooder -- Where the Church is a mild cathartic -- Where the Church is a deadly bore -- Where the Church is a glob of Confederate Ideals clinging to the lusty limbs of a secular growth -- Where the Church is spiritless, defeated, lost, sidetracked, left behind, outmoded, conformist, stupid or blind --

The Church is always like its Lord --

Cuius regio ejus religio - Whose the region his the religion.

Obviously we are talking here of a lesser Church. No broad and stirring Saga of Redemption. But rather the Song we hear is Jezebel's Song. The Song a Church makes when its Saga is reduced by its involvement in the toils of some great diverting evil.

II

Let us talk of the Church that is whatever of Church it is against the domain or within the toils of that woman Jezebel:

She is in terrible trouble everywhere:

> In Gunnar Myrdal's Challenge to Affluence
>
> ".....all of the rich contries are islands in an ocean of under-developed countries where people live in a poverty so abject and miserable that we can hardly grasp it as a fact ------on the verge, a substratum of hopeless and miserable people detached from the world at large."

Transposed: reads --

> all of the richer churches are surrounded by swamps where people live in a poverty so abject and miserable that we can hardly grasp it as a fact.
>
> ....a substratum of hopeless and miserable neighbors detached from the city at large.

The disfranchised: do not vote, read, hear, go, buy, or give.

They live as drugged.

> 1/10 of their share of taxes per capita
> 4 times the crises -- 4 times the unemployment
>
> 4 times the physically unfit
> (algebraic rel. in disease, degeneracy, death)

Then Christ comes to town for Christmas in time to hear in Kays Gary -- a little girl say that all she wants for Christmas is to get rid of all the rats under her house (probably owned by some good Church burger). How could Christ Himself speak comfortably to such a Jerusalem?

Somewhere the picture must begin fundamentally to change -- No new crimes or perversions. They all have Latin names 1500 years old. Or Greek, or Aramaic, or Egyptian -- Ezekiels verbs alive in the city.

The Poverty of our Riches -- The Riches of our Poverty -

This poor Poverty which has No Character

III

Why are we so afraid these changes will come to our Churches? They will not wish to come:

There is a great repenting to come first.

"Repent for the kingdom of heaven is at hand," has always been the great instrument of levelling hills and exalting valleys. It will be so again ... The Priest and the prophet will confess that we have been greater rebels vs the law of love than the publican and the harlot because we were sent to talk of a Kingdom and a Love for all -- but we have witnessed to <u>separation</u>, <u>exclusion</u>, and <u>ourselves</u>."(F.D.Maurice Hence, we are not threatened by any invasion. They will not come. What makes us think they want to?

I asked Bob Rowe once -- and he told me: He said he had

(1) Better Buildings (2) Better Education (3) Better Preaching

(4) Better Worship --

and it was so, there when were then.

The reasons I hear?

(1) "How is it that you have no real power to change men where they really hurt themselves?"

(2) "Why can you convince so few of God's love while you are so busy denying it?"

(3) "Why do you talk in sleepy language to bored congregations of a Grace willing to forgive if only men would repent -- but you have no word as to where, how, and for what one must repent?"

(4) "You had a mighty charm in your hands when you talked of a Father. You know you did not really mean that He is Father enough to make us Brothers."

(5) "In all your creeds, prayers, and hymns you said He was actually related to us as Father. We believed it better than you meant us to believe it -- but why are you so powerless for believing it?"

(6) "Why would we come to you when you cannot stir even your own hearts much less ours?"

(7) "And why do you have to proclaim your Gospel mostly in the ears of comfortable merchants and dowagers wanting a not too troublesome religion -- or in the ears of those tasters who want chiefly some new thing --

Not we who have hungered and thirsted."

(8) "What would we want with your colorless, spineless, heartless, rhythmless religion --

If there is a law to love --

You have been fighting against it."

IV

But this does not mean He stays with his own Church. Is the glorious day of the great Negro Church over?

I do not know -- but the modern man asks his Negro clergyman: "Why do you not speak to us as persons?" "Can you tell me of myself?

What I am: Who I am?

Who is for me; who against?"

In droves, we have not found that you can. You have a religion for us --

"But you manipulate us; you do not respect us either; you are mostly pro's;

We cannot afford your luxury. For we have an enemy who deprives us even of necessities."

Consequently -- a new battle ground appears on which the old wars of race ascendant will be fought again -- round and around.

We are involved in a terrible trouble.

1. A New Set of Class Wars:

A strange anomaly: (1) only middle class virtues can breed a character into our pools of poverty that can bring them up by their own power.

(2) But this very virtue breeds a neglect and a leaving behind and a pool of neglect for those left behind.

(3) This means a kind of war.

Actually, the Race issue is won. We are in the class war now. I rejoice in our new subdivisions -- except for the fringes.

2. Inner - Class Wars: Why are you so hard on each other? So merciless and pitiless? So jealous and afraid of each other? Some white men can be trusted. Some Negro men can be trusted -- But far too few trust each other.

Like walking across egg shells.

3. The Inevitable Rejection:

The Breeding of an aristocracy means the creation of an underclass

So: Sociology will not Save us -- Though I rejoice in every Church at God's left hand. The Case Workers -- The Imitation Churches -- The Government Agents -- The Employers -- The Family Retainers -- The Builders --

The real healing must still come from a

V

A More Valid Integration: The Church of the Lord

With respect to the emergence of this Church I am incurably idealistic. I keep expecting it to happen -- I keep thinking people will change.

I keep thinking preaching can help.

I keep thinking we will learn how to make the Church a different thing.

Perhaps my trouble is that I want it "out of this world." At minimum:

I can't be cured from expecting it to be different!

St. Paul knew this: that the Church ought to be like nothing else in this world!

The Gothic Cathedral builders knew it too -- (The vaulting arches -- the great buttresses)

The Church was to be like nothing in the World!

We know now the Church must remain in this world. But if She is ever Church She will be different -- and will make Difference.

A qualitative distinction ----
of fellowship ----
of service -------
of work ----------

A qualitative participation -- penetration

person - family - society - work - doing

Is this a Deluded Hope?

1. A something we do. Not a something we preach.

   If I can I do. If I can't I preach. (I've preached 20 years)

   Out of

2. A Someone we are. A Being we are Becoming.

Out of our Character as Christians a set of questions to members of two races.

1. Is there anyone across race lines to whom you can really talk?
2. Do you know anyone across race lines whom you would call beautiful?
3. Do you know anyone across such lines not beautiful but whom you think of as a tremendous person?
4. Do you have any friends whom you forget are black or white?
5. Are you ever a guest or do you have guests across race lines?
6. Is there anybody you go to see just because you want to see them?
7. Does every person look different to you?
8. Do you believe in change?
9. Can you dislike a person without racial factors entering?

10. Are you ever grateful across race lines without being secretly patronizing?

11. Are there persons of other races who do not form a threat to you?

12. Have you been instrumental in hiring anyone across race lines?

13. Are you personally connected with anyone's education outside your own family?

14. Are you a resource person for anyone of different race who is looking for his own self?

15. Are you personally involved with any family in its attempt to overcome a cultural deficit?

16. Do you know someone across race lines for whose manhood and integrity you have real admiration?

17. Is there someone across the line you have loved as really a brother?

18. Do you know personally a man of different race who can teach you?

19. Have you known a person who is of different race who is better at your work than you are?

20. Have you foresworn the burdens that go with being a particular type of man and begun to discover how much easier it is just to be a human being?

If your answers are not <u>all</u> Yes --

1. You are not yet in Church

2. You and we stand to lose all we have gained.

No Magic -- <u>But a Fight</u>.

PROGRESS OR PERIL IN RACE RELATIONS

Stanford R. Brookshire
Mayor of Charlotte, North Carolina

PREFACE

If I were a preacher I would take a text. Since I am not, let me simply quote a bit of scripture which I think expresses the central theme of what I shall have to say to you.

Amos 3:3 - "Can two walk together except they be agreed."

Take a few liberties with the translation, let's have the Prophet Amos say: "Can two individuals, or groups, or races, or nations walk together except they be agreed?" That is what I think Amos meant.

Then too, I think Amos used the word "walk" as a figure of speech - meaning to move forward, to make progress.

And what about the word "agreed" - which means to be in agreement?

Webster says that agreed, which is an adjective, means "settled by mutual consent." He describes agreement, which is a noun, as "harmony of opinion or action."

From this I draw the conclusion that agreement is possible only through mutual understanding and in a climate of harmony - and that progress in human affairs is possible only through agreement.

If the Prophet Amos were living today, I think he would be greatly concerned with human relations, as he was in his day. I think he might rephrase the scriptural quotation I have used and that it might read something like this:

"Can two individuals, groups, races or nations live together peacefully and make human progress except they settle their differences by mutual consent in a climate of harmony, understanding and good will."

That is not only the preface to my subject of "Progress or Peril in Race Relations"- it is my philosophy.

Once each year we observe National Brotherhood week, the object of which is to improve our individual and collective relationships with all of God's children regardless of race, nationality or creed. This objectivity, with effort, should be continuous.

These tumultous times, in which too often neighbor is set against neighbor and nation against nation, brings to all of us a real challenge to meet today's problems before they become tomorrow's disasters.

Historians may record this decade in American history as outstanding in human progress, and will if we who love God, our country and our fellowmen are willing to act with courage and reason. If we fail, the history of this decade will record turmoil, strife, bloodshed and retrogression, a chapter of misery second only to the Civil War.

Scientific and technological progress has brought an era of unprecendented challenges and opportunities, greater than any other generation has ever known. We can measure our material progress in substance and speed, but let me raise a highly important question, "What of our human, moral, and spiritual progress?" I'm afraid these forces are not keeping pace with the material forces.

Never before has it been so important to seek and to evaluate the causes that make men free or slaves, rich or poor, enlightened or ignorant, good or bad. Since now we know we must live together with all peoples of the earth, of all races and nationalities, on what has suddenly become a tiny planet, we must seek out the problems of underprivileged and disadvantaged peoples at home and abroad and find answers that will lift them up, lest they drag us down. It is not right that half of the people in the world, who can neither read nor write, go to bed hungry every night in a world so rich in resources, in an age so advanced as ours. It is not right that opportunities should be denied to people through the practice of discrimination, by which they are deprived of individual dignity and a chance in life.

Today the world is divided into two conflicting ideologies, with roughly one-third of the earth's population enslaved by Communism, one-third free to pursue fullest personal development under a concept of <u>individual worth</u>, <u>dignity</u> and <u>liberty</u>, and one-third as yet uncommitted. This is a subject on which many speeches have been made and many books written, and I mention it only in the context of my subject, hopeful that you will give it your engaging thought. It is indeed a subject for Christian concern.

We have, of course, inherited our free way of life, which many have fought and died to win and to keep. It is in harmony with the Christian concept of individual dignity and worth. Its validity has been proved by nearly two centuries. It has bought us creature comforts, opportunities and prosperity unparalleled in the world's history. It is our strength for today and our best hope for tomorrow. It stands on a tripod, the three legs of which are Democracy, Technology and Free Enterprise. The tripod (and this is important) rests firmly on a belief in God and the dignity of man.

Let us ask ourselves if we appreciate this heritage. Are we willing to assume the responsibilities it carries, are we doing all that we can to preserve it for ourselves and for the succeeding generations who will follow us? If we would keep it, we must share it with other citizens at home and abroad in order that they may help us preserve it against the encroachment of that world Communism which would poison the minds and destroy the souls of men.

But may I ask, is this heritage, with its freedoms, rights, privileges and opportunities, only for those of us who are members of a majority group, or are they to be shared with all of our citizens, including the underprivileged and disadvantaged minority groups?

The concept of freedom leaves out no man. It cannot be kept and at the same time be denied to others. To keep it we must share it.

You and I ought to thank God every day that we were born in America, a country made up of many races and nationalities, a land of freedoms and opportunities. Why should we members of the white race, because we happen to be in the majority, deny the freedoms, rights and opportunities we enjoy to members of the minority groups? And yet the social and economic patterns long accepted in this country do just that. We need to face honestly and forthrightly the undeniable fact that members of the underprivileged and disadvantaged groups are citizens and are just as human as you and I.

I have now, of course, touched on the most controversial subject of this generation, a problem that is State-wide, South-wide, Nation-wide and World-wide. Many good people disagree on it. It involves facets of community life entwined and inter-related to slums, crime, poverty, and second class citizenship. These are, or should be, Christian concerns.

And you and I cannot avoid personal involvement. The current protest movement of Negroes is an expression of unrest and dissatisfaction on their part with long existing social and economic patterns which have denied them equal rights and opportunities, resulting in inequities and second class citizenship.

The problem is exceedingly difficult because it involves customs, passions and prejudices. But progress has been made, is being made and will continue to be made by men who are willing to substitute reason for prejudice, good will for antipathy and arbitration for pressure. Churches, representing the strongest influences for good in our communities, have a responsibility and an opportunity to clarify the moral issues involved in the practice of discrimination.

We need not be discouraged by the news of discord and embattlements, which unfortunately is given world-wide circulation, harming many and helping none.

To the contrary, peaceful and constructive efforts are going on in thousands of communities without publicity or fanfare.

Much progress has been made through the establishment of lines of communication, in developing mutual understanding and good will, in eroding long standing prejudices and resentments and in creating a climate of acceptance of individual dignity, worth and responsibility.

It is indeed the willingness and ability of the individual to assume and discharge the responsibilities of citizenship, rather than race, color or creed, that should determine his value and his status as a citizen.

It is unfortunate that the present controversy on race relations should revolve around such emotional and inflamatory terms as integration and segregation. It would be far better to concern ourselves with raising the level of citizenship by providing equal justice and rights for all of our citizens regardless of race, color, creed, economic or social status. I have examined my conscience carefully and I do not believe that I am either an integrationist or a segregationist. I am opposed to discrimination based on the color of a man's eyes, hair or skin.

I think, in principle, forced integration or forced segregation are both wrong in a free and competitive society. Our concern should be for the full ex-

tension of citizenship rights and opportunities for all of our citizens on a like basis. A worthy goal would be to strive towards making all of our citizens self-respecting, self-supporting and contributing members of our free society. People are our greatest asset, but they are an asset only when they can and do make a contribution to the community.

The social and economic pressures which have reduced a large segment of our population to a level that makes of them second class citizens, and that causes that area of citizenship to become both an economic and a civic liability, must be removed in the interest of equity and progress. Stripped of emotionalism and inflamatory terminology the race problem can be reduced to cold logical terms of extending full citizenship rights and equal opportunities to all citizens, without favor and without discrimination.

The leadership and masses of both races are rapidly accepting the fact that responsibility is a two-way street. The community has a responsibility to all of its citizens and all citizens have a responsibility to the community.

The hope of peace and human progress, both at home and abroad, depends upon the acceptance and support of law by governing bodies and citizens alike. Here I think we should note that Law draws no distinction along the lines of race, color or religion. Local, State and Federal governments all have a responsibility of administering the law without favor and without discrimination.

Responsible government must protect the liberties and rights of all people and must insure justice and equal treatment to all, regardless of race, national origin or religion.

Government has the responsibility to see that all citizens have the right to move in public places without discrimination or the impairment of human dignity. It has a responsibility to see that all citizens have an opportunity to improve themselves through educational and job opportunities. All must have the right of helping to elect the officials who govern them and they must share equal protection of the law.

Now, on the other side of the coin, those who elect governments, are governed and enjoy the protection and benefits of law under government also have responsibilities. Every right, every opportunity, and every privilege extended by our free society carries an attendant responsibility, a fact too frequently overlooked by some.

It is difficult, if not impossible, to have responsible government without responsible citizenship. Many unstable nations in the world today clearly illustrate this truth.

Then there is the personal responsibility of the individual who elects governments, and comprises membership in the various social, economic and political institutions of a free society. His attitude and conduct towards his fellow-citizens must reflect personal integrity in business, social and political relationships.

This responsibility of citizenship applies to all, to members of the majority and to members of the minority groups alike. None of us should expect the fruits of a free society without paying the price of individual responsibility. Responsibility is a two-way street always.

It is rapidly becoming apparent that neither the white nor the Negro race can individually solve the complex racial problems which are currently plaguing our country. Bi-racial cooperation is of the utmost importance, if progress is to be made. Solutions must be sought and found through Christian attitudes, interracial understanding, good will, cooperative effort and patience. This is a challenge to thoughtful citizens everywhere.

Top moderate leaders of both races working together in community bi-racial councils in many cities across our country have been effective in developing a climate of racial harmony in which progress can be and is being made.

Unfortunately, until recently, peaceful and constructive efforts and accomplishments were given little or no publicity, while racial strife and struggles have been given detailed coverage and headlines all over the world, doing considerable damage to our National image.

Troubles occur most frequently when the extremists hold sway over the less bold moderates whose voices are drowned out by vociferous agitators and publicity seekers. This imposes a difficult responsibility on the news media to report accurately, without fanning the controversy and stimulating emotional and irresponsible actions.

To eliminate racial strife, to restore our National image, and to move forward,

the full cooperation of the responsible leadership of both races and the news media is needed. The problems are not greater than our resources.

Durable peace and progress can and must come through the development of bi-racial understanding and cooperation, through efforts to lift the level of responsible citizenship, and by providing educational and economic opportunities for all of our citizens.

Our greatest problem perhaps is in maintaining a sane and sensible middle of the road approach, while containing the hostile extremists. Pressures from these groups create animosities and impede progress. Those who want to move too fast, or not at all, are a part of the problem itself.

Perhaps the greatest hindrance to progress in race relations is fear of race amalgamation. I believe, however, that society being a voluntary outgrowth of common backgrounds and interests plus the strong bonds of race, has its own built-in safeguards for the protection of the integrity of both races. I am convinced that the two races can and must live together and make a contribution to each other. This is possible only in a climate of understanding and good will.

I think we can all agree that we have a problem, a difficult problem, a highly controversial problem on which, as I have said, many good people disagree. But we cannot hide from it, nor can we run away from it. We cannot ignore it, sweep it under the rug or wish it away.

The conscience of our country has been pricked by citizens whose rights and opportunities have been denied and who are no longer willing to accept the indignities of imposed second class citizenship.

I believe further demonstrations or the enactment of additional Civil Rights laws to infringe property rights will be prejudicial and unwise. Human nature being what it is, pressure and coercion tend to destroy goodwill and to create antagonism.

Whether we like it or not, we have already been sufficiently pressed by circumstances to choose either resistance or a break with long accepted social and economic patterns.

The choice should not be too difficult if we will admit in all honesty that discrimination based on the color of a man's skin is legally and morally wrong and economically unsound.

This is a decade of change. Will it be progress or peril? Every community will have to answer this question.

Charlotte, out of social conscience and civic pride, and under tolerant Christian leadership, has moved wisely, I think, to correct inequities of the past and to extend citizenship rights, opportunities and responsibilities. In doing so, I think we have exercised Christian stewardship in moving closer to a fuller acceptance of the Golden Rule and toward our goal of building a better society.

May I quickly summarize for you some personal opinions and convictions.

1. We are living in a swiftly changing age and change, not status quo, is the key to progress.
2. Human and moral progress must keep pace with scientific and technological progress if we are to build a better world, or perhaps even to insure the survival of our civilization which has suddenly become capable of self-destruction.
3. Our heritage of freedom is in jeopardy when individual dignity, rights and liberties are denied to any of our citizens.
4. The current movement of Negroes to secure equal citizenship rights and opportunities is just, and by the same token, discrimination based on ethic differences is wrong - both morally and legally.
5. Although current racial problems are national in scope, each and every community must face them and must seek to find its own solutions.
6. Local government, being closest to people, should take the initiative in administering law without favor and without discrimination, and in extending full citizenship rights without regard to race or national origin. The responsibility of elected officials extends to all citizens.
7. The best approach is through bi-racial cooperation, with an involvement of total leadership, both white and Negro. This suggests bi-racial councils charged with the responsibility of keeping lines of communications open and clear, the development of mutual understanding, the promotion of good will, and lastly, peaceful and constructive efforts to correct inequities, to provide educational and economic opportunities and to equate responsibilities.

8. Progress is limited to the speed with which attitudes can be changed and voluntary cooperation can be gained. This means that progressive steps can be taken only as fast as the community will accept and support them. This calls for both diligence and patience.

9. The overall problem of racial conflict can be converted to an opportunity of raising the level of citizenship and building better communities, by making more of our citizens self-respecting, self-supporting and responsible members of society, thereby attacking many of our civic problems of poverty, slums and crime.

10. Substantial and lasting progress can be made only in a peaceful climate of mutual understanding, good will and cooperation.

Our challenge is to overcome prejudice and to extend full citizenship rights, opportunities and responsibilities to all of our citizens, without favor and without discrimination, thereby lifting the level of citizenship and building better communities and a better world.

BIBLICAL INSIGHTS AND THE CONCEPT OF PEACE

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Throughout this crucial year for race relations I have been hearing people say, "Why us?" And, "Why these issues?" They say "Why don't you preach on something harmless, like peace?" I answer, "If our church were in the shadow of the United Nations, we would be talking about Puerto Ricans, not peace."

We cannot get by with that general a presentation of vague and distant hopes. In a world like this, where our doorsteps are cluttered with specific persons in specific situations of specific conflict, to turn to a general term like peace, is the way of evasion. Yet, it is good to see what can be said of the great hope which is peace, if we do not lose the local cruciality.

I

If we are going to talk about Biblical concepts of peace, some ground rules are in order. The peace of which the Bible speaks is not necessarily the kind of peace we are meant to discuss here. We cannot assume a kind of heavenly United Nations agreement as to what peace may be, from scriptural materials. Second, it would be a great mistake to assume biblical naivite with respect to power structures. The problem in finding a way of talking about peace is not that the Bible is naive about power, it knows plenty about power and power structures. It is one of the great documents of all times when it comes to revealing the inner workings of power structure. An example would be the candor with which Joab, the back side of David's virtue, is presented in the inner workings of the power structures of ancient Israel. Joab is there to make the king look good and the scripture makes no bones about this. Now, the same thing applies, whether we are speaking of Assyria or Babylon or the Chaldeans or whatever. The scriptures know plenty about power structures.

It would, however, be a stupidity to read biblical materials as if biblical people were as involved in power intrigue and cartels as the modern world. These are not the people of that kind of power. Israel is never arguing from the vantage point of the United States, for example. She is never a world power. She is always an incident on the road to conquest for one to four other major powers.

Again, the Bible aim would mistakenly be called international peace. International peace could come without, and would always be incidental to, something else. The something else that the Bible is pointing at is something other than international peace. That is to say, international peace is not a fundamental idea in the Bible; it is a derivative. God is up to and the people of God are up to something to which peace is an incidental benefit.

Again, we must not assume that the Bible aim produces international peace or may even center in a peace. The central Bible aim may be something else entirely. That is to say, the burden of our desires may not be the main thing, biblically. What the Bible calls Mishala, the desires of thine heart, are not necessarily our contemporary desires. He shall give thee Mishala, the desires of thine heart. But there is also the implication that He will show your heart what to want. Our contemporary desires are not necessarily the biblical aim.

Again, we cannot expect to find biblical correspondence with our concerns, desires, and American interests. This is an Oriental book. Our concerns and desires may not appear as biblically desirable. Our legitimate concerns, as a nation and people, as a people of God, could conceivably be extra-biblical, without being thereby irrelevant. Let us say that we have to have a ground rule that lets us have the possibility of seeing that what we want may not be what the Bible is up to at all. But if that is so, it does not necessarily mean that what we want is irrelevant or unworthy or other than the biblical materials, if extended, would allow.

Again, we have to have a ground rule that lets us look for what we are talking about under some other word or term than "peace". The Bible may speak of what we are talking about without using the word "peace", and again, we must not assume that peace always means the same thing or that it always promises the same thing.

II

With those ground rules behind us, let us look at the terms with which the Bible stresses the general areas of conflict and contradiction. Terms for the people who are involved are "the people", "the nations", the "kingdoms of the earth", the "rulers of the earth", "sons of men", "children of darkness", "the hosts", "the tongues", "other tongues", "strange tongues", "the kings of the earth take council against the Lord and his annointed". "The kingdoms of this world have become the sovereignty of our God and his Christ." "All the kingdoms of the world." Sometimes Scripture has in mind no particular political divisions, just whatever divisions there happen to be. The Bible is not an intriguer. Whichever way the die has fallen, whichever way that it has broken over, whatever kingdoms there happen to be, are involved. Sometimes Scripture will refer to "gods you know not" or gods you are not supposed to know. Sometimes it will refer to "other gods" or "the gods of the nations". During the Babylonian period, they speak about "a carried god", or a made god, or false gods. These are the nouns. They are substantives for peace.

One would make a great mistake to try to find out what the Bible is talking about if you just checked out everywhere the word peace appears. Instead one must look for words like the "will of Yahweh". This is the only peace that the scripture knows about. Where the will of Yahweh is completely conformed with, this is peace. "The way of the Lord", this is peace. Or the word of the law, this is peace. Thus saith the Lord, or the One God; or the God who is One, or that favorite phrase in Jeremiah, ElHay, the living. Anywhere the Lord's righteousness is met with, there is peace.

Sometimes scripture speaks of the Lord's right, what God has got coming to him. And this is the basis, by the way, of worship.

The next two beautiful words in Hebrew for me are hesedh and ramin. Hesedh means the Lord's loyal kindness, or sometimes translated, loving-kindness. The word ramin, his tender mercies. Anywhere these words are being dealt with we are talking about the Bible kind of peace, the day of the Lord, or the kingdom of God, or the kingdom of heaven, or the rule of Yahweh, or the arm of the Lord, or in that day, is always a day of peace.

There are other terms or places where peace is to be expected. Zion, the Holy Hill, Mt. Zion, the highway, the kingdom, the House of the Lord, the Temple of the Lord, the City of God, the sheep-fold, the mountain, the Holy mountain, the habitation, the fountain of the water of life. The people who are at peace with Yahweh are his flock, his people, tribes, the kingdom, the nation, the church, the family, the children, or they are called sons and daughters. I am simply showing that you cannot run checks on the word peace and come up with what the Bible is talking about.

Verbs like rage, defile, make war, destroy, tread softly, invade, rule, overthrow, send the sword. There is the Hebrew cry, chama, violence. Other verbs like lie down, graze, rest, make war no more, have peace, find pasture, move in and out, rejoice, give thanks, praise, assemble, make peace, send, give, do peace. (Peace is something one does in the Bible, frequently.)

There are certain adjectives like haughty, proud, eyes standing out with fatness, mincing walk, ranked and wheeled instruments of war. Sometimes the things that make for un-peace are armed and sometimes they are horsed. There are perhaps 100 words that could be added in each of these sections.

III

Let's look for the mid-section of the time at six fundamental concepts that are biblical. The first one is theodicy.

1. The aim of scripture all the way through is to make our God look good to the heathen. To make God look decent to the heathen was a tremendous problem during the captivity. "Where is now your God?" The psalms, of all the books of the Bible, are literally packed with this. Scan the psalms and see how many of them aim to justify God. Jeremiah discovered that prayer is as much curse as it is blessing. Sometimes Jeremiah's prayers are delivered with a clinched fist. He knows God is great enough to understand his anger. He knows that a man who knows God doesn't have to pussyfoot with the Almighty. He can say what lies in his innards. And this is what the Bible is up to when it sets out to make God look good. In Psalm 114, the mountains skipped like rams when God led us out. In Psalm 115, in the face of all our evidence, why should the nations even have to ask what our God is like. Isn't it perfectly obvious? In Psalm 118, or 135, or 139, or 145, or 147, or 148, or 149, or 150, this theodicy is all over the place. How eager these believers in the eternal are for God to be acceptable to the heathen on the basis of his justice.

The classic theodicy and the most beautiful psalm in the book is 126. This is a free translation. "When the Lord returned us to Zion, when the Lord turned us loose from Babylon, when we started out on the road to return us to Zion, we were like dreamers. Our mouths spilled over laughter. Our laughter was too big for our mouths. And our tongues were flopping with their singing. Our tongues wouldn't be still. Our tongues were loose at both ends. For the goyin were saying, "their Lord has done big things." This is the aim of scripture. This is why we are glad. Gladder than that we have been turned loose after a seventy-year captivity. Gladder than that that this agony is over, that now God has come out in the open and had done this, that the heathen could only say HOW GREAT YOUR GOD! See? This is what filled the heart of these people. Our God looks good to the heathen. This is why we are glad, therefore, they said, sowing tears, reaping joy: go forth crying, but carrying your seed for sowing; come again with joy, bringing your sheaves with you. That's the way it is. This is the world of peace.

I have a neighbor on Hyder Mountain, a Russian Jew, University of London, chief liaison for the British armies during the war in the Mediterranean, uses about fourteen languages. He is convinced that God is one and that this oneness permeates the earth and that this is the essense of Judaism; and, that Judaism, when it is full grown, transcends all our little catagories, so he belongs to all the nations. He says the one word he hears all over the world among Jews is Pen yomru ha goyim, "what will the Gentiles say?" The Jews are always reacting to their neighbors. What will the Gentiles say? Move this into biblical language, emphasize it, and this is the reason that they desire their God to look good. They want their God to look good because even then they are under the pressure of being a different people. This is a biblical feeling. To make God's justice apparent to the nations. Now, when this is so there will be peace.

2. Another basic concept is the rule of Yahweh. This is a general term for all kinds of kingdom words. The kingdom of God, God's power over the nations, the essential triumph of the oneness, the rule of Yahweh, is constantly being referred to in

the Bible. "The earth shall be full" or the Gentiles shall come," or whether you follow the chiliastic expectancy of the millenialist, or the Davidic kingdom, peace would come under either of these extremes. The notion was that the rule of Yahweh, or the Kingdom of God, would be manifest among the nations. Meanwhile, in the Old Testament, God already has this power. When Assyria has done what Assyria is going to do God will put his hook in her nose, his bridle in her teeth, and ride her back to the East whence she came. In the meantime, He has this power over the Chaldeans, the Babylonians, and the Egyptians. Whatever happens serves the will of God in the Old Testament.

But the triumph of the oneness is another thing. Frankl's narrative of his years in the concentration camps tells that the day he was arrested an old jacket that he had worn, stuffed with the sheets of a manuscript, was snatched from him. Given a substitute jacket to wear, he despaired of his book, but weeks later, fumbling around in the lining of the jacket, he found a flyleaf of a Hebrew prayer book, bearing the great prayer, Hear O Israel, the Lord our God is one God . . . and thou shalt love the Lord thy God ... This is the thing around which peace will always rest as it comes. There are 180 verses in John's gospel alone in the context of which Jesus is obsessed to know and to do the will of the Father. He is absolutely carried off with the "I am come down from neaven not to do my own will, but the will of him who sent me." Frankl said he took the discovery of that page to mean that he was supposed to live that book he had been trying to write, and who can say that he didn't? This is the rule of Yahweh.

3. The third great concept that we have to work with is the concept of the covenant and the covenant people. Now, covenant and law are much a part of what the prophets thought and taught. They assumed that covenant had been perverted and misunderstood, especially in the mouths of those they called derisively, nabi-Yahweh. The "prophets of the Lord" ruined it. Yet, the notion of covenant was there. Never in any systematized theology that rested on Exodus or the Davidic throne, or the temple, but Jeremiah in the third chapter and the sixteenth verse says, that there would come a time when the ark would be no more remembered or visited or recovered or made or even thought about: the ark of the covenant would disappear as a symbol. I suppose he means a temple or a tent of meeting would come, but here the tent of meeting would be the ground and here a people of Yahweh, of covenant, a righteousness in which God gets what is coming to him, would be the basis for any kind of peace.

4. The fourth major concept with which we have to work is the messianic hope. Not messiah, yet; but the hope of messiah. The Lord's annointed, whether he was Cyrus, or some new ruler with aspirations like Theudas, who arose in the first Christian century, he was still the Lord's annointed and every notch on this pole is filled. There is a cacophany of expectant voices here. Dom Gregory Dix claims that, if Jesus had had any political aspiration at all, what happened six centuries later could have happened as well in the first century a.d. Behind a wall of semitic nationalism there rose more fervor than Mormonism or Jehovah's Witnesses raised in this country. That that could have happened in the first century as easily as it happened in the sixth century; that if Christ had not been absolutely compelled by his obsession with the rule of Yahweh and the spiritual rule of Yahweh, he could have with the slightest bit of political ambition have been the head of a vast new political region and religion supported by semitic tribes in the millions that could have swallowed the Roman Empire. But always this expectancy of Messiah's millennium was as nearly national as Jewishness ever became, and it was always supernatural. They had no clear political theory for this world of peace, but one thing sure, it was a theocracy. The only kind of government they thought about was a theocracy.

5. A fifth basic concept is the ethic of obedience. Faith in the active voice is the life of obedience. It is the arena within which one does what he does because he has been given. There are two aspects of faith, the active voice and the passive voice. Together they constitute a great ethic of obedience. There is no such thing as peace, it seems to me, apart from obedience.

6. And this leads me to the last concept, the new human race, or the responsibility of the image. Those who are made in the image of God have a responsibility. We have been perfectly willing for God to have peace, we have been perfectly willing for the world to have peace, for all the tribes of Africa to have peace, we are perfectly willing for our neighbors to have peace. The classic example of this is the old fellow who says I'm perfectly willing for everybody to get it just like I got it. The responsibility of the image, the new human race wherein dwelleth righteousness, is a concept to which we must return.

IV

Christianity was not the product of the class struggle. At no point was the new religion directly concerned with the social upheavals of the ancient world. It was involved with something else. There was no formulating of the social question. The great problem in Christianity in its earliest stages was purely religious. There was no attempt to improve the whole world or heal everybody. The primitive Christian communities had very little to do with the most important socio-historical events of the imperial world. The Christian church had nothing to do with the disappearance of the peasant classes, or with the reduction in the number of slaves, or with the development of slavery to serfdom. The Christian church had nothing to do with the transfer of capital to the owners of large estates or the creation of the great middle class or the withdrawal of power from the coast towns to the interior towns or the changes of civil and military life or the return to rural life. Christianity as a religion is not a social phenomenon. It did not offer a transforming social ideal, like equality. Christian faith has never genuinely received equality, I think. It offers no freedom, nor painlessness or satisfaction which comes by divine effort in the absence of human accomplishment. If it had offered this it would have relieved us of all responsibility. But the Christian faith never set out to say, "you wait, God will do it." Instead, the Christian ideal means the renunciation of dependence upon the material, social ideal of all political and economic forms. This is why there can be a church underground. The Christian faith has never been dependent upon a political ideology for its existence. All political and economical values are to be seen as simple tools, and there is a turning toward the religious treasure of peace of heart, love of humanity, fellowship with God. These are the big things. There are general social problems that belong to the world and will perish with the world. The New Testament doesn't care about the state at all, as such. Jewish nationalism is ignored entirely, and the communism that is in the New Testament is a communism of consumers, not producers, and there is a difference. They still made what they made by private enterprise, if anyone wants to make a point out of it. It only became a communism when they began to consume what they made. It was, if anything, a communism of love.

Yet, the whole thing rested on monotheism, which was belief in the one God, the basis for independence of personality and belief in a new universal humanity -- a new human race. This is an inescapable category of all biblical thought. Whatever peace we get is the peace that derives from a new human race. There was a spirit for freedom and a spiritual fellowship in which tyranny and law and war and force were unknown, so as we will see in the morning, beginning with Paulinism, a new and rich ethos was working up in biblical thought. But the key is that nowhere in the New Testament or the Old Testament is there the expectancy that God would do something that we were not able to do.

V

Now with that key, let us look back at what this says in the way of a baptized and biblical humanism. (For unto us a child is born, for unto us a son is given, and his name shall be called wonderful counselor, mighty God, everlasting Father, Prince of Peace.) And this is the point, it is unto us that the child is born, no mistake, it is unto us that the son is given and his name shall by us be called, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. In no truly effective way does Christ the Lord have these names until given to him by us. Something eternal is in our hands. This eternal theme is in our hands -- it is unto us. It is not novelty. This humanism is in essence a new agency, a new freedom, a new responsibility. God has put his future, himself in

our hands. A child is born unto us. A son is born unto us. And at our house we wouldn't know what to do with one. We can't keep up with a ten-week-old Irish setter. He's torn up the place. What would we do with a baby? And this is the history of Christendom!

We are really not accustomed to being so responsible for our gifts. What does it matter what God calls the son unless we call him the same thing? This Eternal gets his character and his name from us. What good to say in our prayers Wonderful Counselor, Almighty God, Everlasting Father, Prince of Peace - what good unless he is this to us? And he is this by us, for in our hands he receives his character and his name. Where can we go to be rid of this? The whole church is still in a kind of postpartem shock. The biblical message makes us agonizingly responsible for God having his way in his world. How can we evade this unto us-ness? How can we protect ourselves from the claims of this Holy child?

We can become reformed theologians, this will do it. We can say that God has done it, Hallelujah! Yahweh is my God! He has done it. He has given it. All we have to do is to receive. We can, as the Baptists of my boyhood were in danger of doing, drop the whole beautiful ethic of obedience out of Holy Scripture and forget to preach that there are things that you have to do. We can become reformed theologians and say that God has done it.

Or there is an amazing thing similar, we can join in a kind of federal morality in which everything is settled for us at headquarters - whether the headquarters be Nashville, or your association office, or Washington, D. C.. We can become victims of the kind of federalized morality in which everything is cut at headquarters and all you have to do to yourself is sew it up and wear it. What is good, what is right, what is bad, what is wrong? Politically, if they really believe that God has done it, the symbol of it is to let Washington do it.

We can evade our responsibility by adopting a confederate culture. Now by a confederate culture, I don't mean the old Southern Confederacy. I mean a confederation of all our local values where Christ is baptized, confirmed, and initiated into the church with our color, our accent, our theology, our tongue, our thoughts, our loyalties, and our values. We can escape Christ by making him just like us. Make him just like us and he won't bother us. This we have done. God knows we have done this.

And, if all these fail, we can escape him by falling off into what I would call an objective neurosis. By this, humanity has always evaded its great demands. We can hide our competency with our illness. Paul Tournier talks about it. He says he has patients who would hand over their insides to anybody, any magician, who would promise to heal them. This is the way we evade. Dostoyevsky talks about the ill-fated creature who runs every time freedom comes by. Now when we do this to him, in our hands he becomes a thing, an it, a tool. Christ is an escape or a substitute or a scapegoat or a magician or an excuser or an alibi. We keep looking outside ourselves for responsibility and decision. We can't evade our agency. Jesus Christ gets his face in today's world from those who name him. What use is it for God to call him son if we name him visonary fool. What use is it for God and history to call him its center, if we make him useless. What use is it for the church to call him Lord for 2000 years, if we persist in making him mere legend? Can we not make his work of no effect for us? This is not to defeat the great God. It is simply suicide for us. It is not regicide - we don't kill off God. We just kill off ourselves and here is the point, that it is unto us a child is born, unto us that a son is given and his name shall by us be called Prince of Peace. Our first duty is to name him.

Peace does not wait on God. It waits on us. Paul says the whole creation waits on the sons of God to grow up and act like him. And if this sounds like orthodoxy, you are not hearing me. God waits on us and this is incredible and

frightening, but its the only basic biblical concept of peace that I can see. What if God loves us so much that he let us beat ourselves to death, rather than to let us be less than people? Everything that the Bible demands makes men. Men of responsibility and decision and obedience and action. Paul says the whole creation stands on its tip-toes to see the wonderful sight of the sons of God as they come into their own. But the sons of God who come into their own are grown men with responsible decisions and action behind them. Peace is in our hands, Biblically.

CIVIL RIGHTS IMPLEMENTED THROUGH PERSONAL RELATIONSHIPS

Miriam Robinson, Executive Secretary
Woman's Missionary Union
Baptist State Convention of North Carolina
Raleigh, North Carolina

Once upon a long time ago the words of the Negro poet Countee Cullen sank heavily into my heart:

"Once, riding in old Baltimore,
Heart-filled, head-filled with glee -
I saw a Baltimorean keep looking straight at me.
Now I was eight and very small,
And he was no whit bigger ..
And so I smiled.

But he poked out his tongue,
And called me, 'Nigger'!

I saw the whole of Baltimore
From May until December.
Of all the things that happened there

That's all that I remember."

It is always so, that personal relationships are longest remembered. And by them the greatest harm or good, the greatest sorrow or joy achieved. Civil rights may be required by courts and voted upon by councils or bi-racial committees. But until they become the willing way of life practiced consistently and sincerely by the individual members of the committees or councils or churches (without being staged for benefit of public or photographer), what the courts have made legal will never be made real.

Because I am white, I shall speak more specifically about what my race can and must do. But I will be bold to mention also some actions and/or responses that Negroes must make to help bring both races nearer to the realization of civil rights.

First, let us consider the white-to-white relationships regarding this matter:

It is my obligation to let people know how I stand. I must make this clear not merely by joining groups or signing petitions or voting by secret ballot .. but openly, unashamedly, quietly, tactfully, without anger .. in person-to-person conversation, and in personal letters, to those who share my views and those who do not, to friends, to stores where I shop, to restaurants that I frequent, to the principal and teachers of

the schools my children may attend, to the employers where I work, to the members of my church, and to neighbors in my own community.

"You say the little efforts that I make
Will do no good; they never will prevail
To tip the hovering scale
Where justice hangs in the balance?

I have had no guarantee they would.
But I am prejudiced beyond debate
In favor of my right to state which side
Shall feel the stubborn ounces of my weight."
(adapted from quotation in
Hands Laid Upon the Wind,
Mrs. Harry Overstreet

Wisely the women's group sponsored by the Southern Regional Council and fittingly named The Fellowship of the Concerned, has stated its purposes:

"To seek to lead women to be
Firm in conviction, never afraid to speak
Persuasive in conversation
Patient and understanding with those who do not agree
"Fervent in spirit, serving the Lord."

Further I must take great care that the practices of my life bear out my verbal statements. For instance, it is my freedom and responsibility to ask the manager of "The Broiler" if he serves Negroes at his lunch counter; and if not, to then change my lunching place to the "Downtowner" where Negroes are served, and to let the manager in each case know why. (And little good is accomplished unless they know why.)

Much has been written and said and not enough done by white parents in both molding and disciplining the attitudes of their children toward the Negro youths with whom they may be now or should soon be going to school. While some school children manifest better attitudes than their parents, this is not always so.

I would do well to mention to my employer the fact that I, for one, would welcome a Negro co-worker in our office, or store, or school.

If I am an employer, I can more readily prove my conviction, taking care to adequately prepare the other employees for the natural acceptance of one of another race, whom I shall hire.

While the Civil Rights legislation has no such lofty, and impossible, aim as to make everybody love everybody, there must somehow be developed between us an understanding and appreciation of each other. Can there be any more complete segregation, or any deeper unhappiness, than that experienced when indifference or incompatibility exist between people within the same four walls? While life must include a pay check, it must be more than a pay check. This "more" cannot be legislated, it must be created, by individuals, between individuals. This we must do together. The responsibility rests upon both races, equally.

Understanding must be cultivated; it cannot be commanded. Real effort is required to adjust our lives to new relationships with people previously unknown, whoever they are. While the knowledge gained from books is helpful here, we can never acquire mutual understanding by sitting in our respective homes reading books about each other. With a sincere desire and cultivated alertness opportunities for personal encounter may be discovered or developed. In most instances the white person may have to make the approach. The Negro must be able to recognize the genuineness of this attempt and respond without suspicion or fear. What, then, can we do?

We must engage in CONVERSATION with each other. I must do more than ask you questions. And you must do more than say, "Yes, ma'am," "No, ma'am," or "that's right." We may talk about anything from recipes to politics, church activities or vegetable gardens. As we alternately talk and listen, we will gradually develop an ease in the presence of one another that makes for understanding. Later, we may even discuss the Civil Rights issue .. but it is rarely a good starting point to develop understanding. I experienced a notable exception to this when a most attractive young Negro woman shared a front bus seat with me, at my invitation, on a two hour trip not long ago. Sitting right behind the bus driver, we talked for almost the entire two hours, and practically all of it about the Civil Rights status. I really believe the Lord directed us immediately into that channel. I was instantly attracted to her, and was deeply moved by her attitude and dedication to her race and her Lord. She desperately needed to talk to someone,

someone white. Both of us spoke without inhibition, probing into the feelings and motivations of each other. The bus driver was quite openly listening .. and I wondered what he might be thinking. He did not interrupt. I was sorry when we reached her destination .. and she left with some reluctance, after we had pledged our prayers for each other. And when she had gone the bus driver said, "I hope you don't mind if I say, I never heard anything like that before. Excuse me for listening to you. I just had to. If all of us could just sit down and talk things over, we might get it all worked out." .. And so we must.

But where can I find you to engage in this encounter of self-revelation? You may be working in my home. I can talk to you about more than housework. I may leave my car at home and go to town by bus for the express purpose of making such an opportunity. I will see you sitting there alone and sit by you. And you must not move over and look out of the window; nor must I, if I sit alone and you come to join me. I may sit by you at a lunch counter, at some place that both of us have helped to "open" to both races, and therefore both of us must be faithful to patronize.

I may see you at an interracial meeting; and both of us should consider more seriously the obligation and value of attending these. But if I have come for the purpose of getting to know you better, I must not walk in with my white friends, sit with them, lunch with them, and go home feeling duly "halo-ed". Nor must you. We must do the very difficult thing of breaking away from those we know to discover those we do not know. If the purpose of the meeting is worship, we shall sing and pray together. If it is discussion, both races of us must participate in it. If it is purely fellowship, this can never be experienced if you and your friends line up at one punch bowl while I and mine go to another, and, having been served, sit on opposite sides of the room and stare at each other. This happened recently at a church meeting where the person in charge had courageously overlooked the condemnation of some of her white friends to extend the invitation to Negroes in the area. And they came. One skeptical white lady remarked happily afterward: "It was

really not bad at all. They were well dressed and some of them looked quite intelligent. And they stayed to themselves real well and didn't bother us at all!" The leader's white friends who shared her views, and there were a number, had completely let her down. And so had the Negroes .. for all they had revealed was what they looked like. This we can see on the street or in picture books. We need to discover, from you, what you ARE like. And you need to discover us too.

When I have come to know you slightly, I will invite you into my home to get to know you better. I will ask you over for coffee, or for dinner, or even to spend the night. It must never be a "performance". But it may be planned. When I "screw up my courage" (and the courage is demanded to face my neighbors, not to face you!) to do this, you must "screw up your courage" and come. There need be no more logical reason than an adventure in friendliness. But even under the same roof we may have to work at getting acquainted. ... Recently we had two overnight guests in our home, one of them a Negro. We had been to a meeting together and all of us were tired when we got home. But when, for the sake of congeniality, it was suggested that we sit around the kitchen table and have a "bedtime snack", the Negro excused herself and went straight to her room and to bed. .. So all we could say was, "Martha Washington slept here!" I kept telling myself, "This was her perfect right .. my aim should be to make my guests feel 'at home'." But when she went away, I had little memory of her ever having been there .. and certainly knew her no better (except that she liked to go to bed early.) And what did she profit, more than a good night's sleep?

David Lawrence, in a recent issue of US News and World Report, wrote:

> "The time has come for Americans of all races and creeds and political beliefs to understand and to respect one another. How can we begin to come to an understanding? .. There is a word often ignored. It is a word that presents not only the alternative to hate but points the way through which bitterness can be removed from human hearts. The word is LOVE. Its meaning is set forth in the Sermon on the Mount. We have the God-given opportunity to love one another, which means to help one another. We can help one another by trying to understand one another. We cannot abolish hate by edict. We can overcome its evil expression only by learning the meaning of the missing word: LOVE."

Civil Rights, at best, can only grant the privilege of voting as we choose, being employed where we are qualified, living wherever we can afford to, sitting at the front or middle or back of the bus, dining according to our convenience and taste. It is a Divine Right that has made us into one family, one by one, through the saving grace of Jesus Christ. Through faith in Him and each other, with love for Him and each other, let us then, as brothers and sisters, learn to live together .. and like it!

VOTER REGISTRATION

John W. Fleming
Shaw University
Raleigh, North Carolina

This conference, by its very nature, must address itself to the pertinent issues of civil rights. Much of that discussion has been left to this panel as it comes to grip with four ways of implementing civil rights. And I, if the other panelists will excuse my conceit, have as a topic the most important way -- voter registration. In fact, the right to vote is more than a way, it is a civil right.

From 1863 to 1964 is a long time. On the first date Lincoln issued the Emancipation Proclamation. The second date, January 23, 1964, to be exact, represents the date when the last state needed ratified a constitutional amendment outlawing the poll tax as a prerequisite for voting.

In between those two dates some important legislation was passed on the Federal level to help the Negro minority in his struggle for first-class citizenship. In 1870 the Fifteenth Amendment was added to the laws of the land. The amendment did not, as so many people believe, give anyone the right to vote. That is a right which belongs to the individual states. It did forbid the United States, or any other state, the right to deny or abridge voting privileges "on account of race, color, or previous condition of servitude."

It was in 1957 that Congress passed for the first time a Civil Rights Act. Although mild almost to the point of being objectionable to the proponents of civil rights, it did represent a forward step.

In spite of these great strides the Negro has not achieved his goal. Even if the present civil rights legislation succeeds in overriding the opposition of the dedicated enemy, Senator Ervin, and others of like mind, implementation through voter registration will still be needed.

I am stressing the plight of the Negro minority because this is the group that has suffered most where registration and voting privileges have been denied or abridged.

Margaret Price, a researcher for the Southern Regional Council, has this to say:

> "Under the American system of government, the vote is the basic tool for all citizens who would 'promote the general welfare and secure the blessings of liberty' set forth in the Constitution. ---------
>
> "The ballot is one of the keys to the solution of the myriad problems of segregation."[1]

Speaking about the opposition coming from some quarters, Miss Price makes this comment about Southern Negroes.

> "If more of them voted, they undoubtedly would benefit by improved educational, economic, and political opportunities. But on the other hand, only when their educational and economic levels are raised can many be persuaded to vote. By the same token, politicians who could aid in their struggle for first-class citizenship cannot be expected to seek their vote until enough are registered to make it worth while to run the risk of condemnation by many white voters."[2]

What has happened to cause some Negroes to give up the pursuit of voting rights? They have witnessed flagrant violations of the 15th Amendment. And this poses another question: How are the violators able to get away with it?

1. "The opposition believes, and rightly so, that the Negro minority has neither the means nor the supporters to carry his battle to court. And so, many southern cities openly flaunt the law.

2. Community pressures, economic and otherwise, have served as a deterrent to increased voting by the Negro community.

3. Loopholes in the 15th Amendment have been sought and often found by clever legal minds to defeat the spirit and purpose of this amendment. When legal action has overruled one of their ways of circumventing the amendment, they have come up with another way."[3]

The "Grandfather" clause was born as one of these ways. When it fell as a violation of the law, the White Primary was introduced. And when this fell, the opposition to civil rights came up with a more clever and subtle device, the

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[1] Margaret Price - The Negro and The Ballot in the South (Atlanta: Southern Regional Council, 1959) P.5.

[2] Ibid, p.6.

[3] For this explanation of the violations I am indebted Robt. F. Cushman and the commencement address, "Civil Rights and the Oberlin Tradition," which he made at Oberlin College, June, 1960.

"Literacy tests." Outwardly, these tests make no reference to race, but they have been used vigorously and viciously against the Negro.

An ex-Attorney General, William Rogers, said: "Not all qualifying examinations are necessarily reasonable, but it is apparent that they may be used as a means of racial discrimination."[4]

Up until 1957 the Negroes in many counties of Eastern North Carolina found registering a most difficult matter. The state law read:

> "Prospective voters must be able to 'read and write' any section of the Constitution to the satisfaction of the registrar, who may have the applicant copy indicated sections of the state Constitution or may dictate any section he chooses."

The case of Mrs. Louise Lassiter vs Northampton County led to the N. C. Assembly amending on April 12, 1957, the statutory qualifications for electors by providing for administrative appeals from rulings of registrars. For the first time in this state it became possible for a person denied the right to register to appeal first to the county board of election, then to the Superior Court of the county involved, and, if necessary, to the North Carolina Supreme Court.

A short while later the State Supreme Court ruled in the Mrs. Nancy Bazemore vs Bertie County Case that it was unconstitutional for the registrar to have any elector write from dictation.

In other southern states the Negro has not been as successful in fighting against phases of literacy tests which have been used unfairly against him. Even here in North Carolina it is necessary for us to conduct voter registration campaigns to bestir the Negro minority out of that apathy toward government which often enslaved an oppressed people, and to undo the fear of reprisal which has been built up in him over the past.

So the NAACP, the Student Non-Violent Coordinating Committee, the Southern Christian Leadership Conference, the Political Action Committee of the AFL-CIO, and civic groups on the local level have turned their attention to sponsoring and participating in voter/registration campaigns. Much has been accomplished, but to give more strength to civil rights much more must be done in the way of voter registration.

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[4] Ibid

None of the gains can be cemented without the vote. "A voteless people is a hopeless people." "Through his vote, the Negro citizen can be heard and given equal consideration along with the groups representing business, labor, veterans, and farmers."[5]

Someone has said:

> "It is basic to the American philosophy that a citizen's right to vote is the sovereign remedy for all civil grievances. Hence, it was only natural that, sooner or later, the school segregation controversy should bring to the fore the question of the Southern Negro's access to the ballot."[6]

We hope that, though lacking in details, you have been given a picture of the relationship of voting to civil rights. One question remains: What can we, as church people, do to help increase registration and voting, particularly for a substantial minority among us that has been brainwashed and forced into an apathetic attitude toward the whole matter of government?

1. We can protest unjust law, unfair administration of just law, and undue community pressure on anyone who expresses a desire to register and vote.

2. We can participate in literacy programs to help develop a more literare community of people concerned about good government.

3. Some of us are crusaders by nature. Before this battle is won, some crusading will be needed to help mold a favorable public opinion. In our state, particularly in some of the eastern counties, a large segment of the public looks with disfavor upon the Negro minority participating in the political life. There are many ways to crusade -- petitions, committees, publications, and speeches. The important thing is changing the existing attitude.

4. We can develop Social Action groups in the church designed to work in all areas of human relations.

5. Every church should conduct voting clinics.

These, by no means, can be considered as the limit of the approaches. Study groups can always be introducing new techniques and methods. It is our advice to do something about implementing civil rights by routing out all would-be-voters and getting them to register and vote. In a program of this kind, ACTION is the keyword!

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[5] Price - Op. cit., p. 5.

[6] Ibid

PREACHING ON RACE RELATIONS

Leader - Warren T. Carr, Pastor
Watts Street Baptist Church
Durham, North Carolina

Reported by - Leo F. Hawkins, Pastor
Chadbourn Baptist Church,
Chadbourn, North Carolina

This work group took for granted that any relevant pulpit does address itself to this subject. It was generally decided that the present situation of congregations who listen to the Gospel about this message is resistence from many white congregations in somewhat this form: "I have been pushed by law, economics, and society all the way back into my church. Now you can't push me any further!"

In answer to this situation the group decided that:

1. The Gospel declares for an open church. This position is involved in the basic nature of the church. In support of this the group mentioned the law of love, the mission of the church, service to the "underdog," and the community of faith.

2. The idea of "pure motives" should be dropped as irrelevant. There was some disagreement as to whether a Negro person can have pure motives when entering a white church. But, pure or not, the church must preach the Gospel.

3. The church must not be captive. It must stand in judgment and love before any situation. The church must strive to preach the Gospel so consistently that it will not become blindly involved in the cause of any person or group.

The church needs to face many difficult problems, such as:

a) The corporate nature of sin and responsibility.
b) Is nonviolence the same as the Gospel?
c) Civil disobedience to unjust laws.
d) Civil disobedience of just laws.
e) Wrong administration of just laws.
f) The social sins implicit in mass demonstrations.

OVERCOMING PREJUDICE

Leader - W. A. Mitchiner, Layman
Oxford, North Carolina

Prejudice has evidently existed in various forms and practices through all human history. Dr. Henry Smith Leiper, in his book, Blind Spots, defined prejudice as the "idea of making up one's mind in advance or judgment before experience rather than after it." Dr. Leiper further stated: "A person who has race prejudice would be one who judged individuals or groups of another race not on the basis of experience, but in advance of any direct experience."

For the purposes of discussing this subject, it seems that it might be well to try to find ways and means for the church to employ in overcoming the problem, and thence lead the community toward overcoming prejudice.

R. Sargent Shriver, director of the Peace Corps, in an address to the National Conference on Religion and Race last year, said: "I wonder why I can go to church fifty-two times a year and not hear one sermon on the practical problems of race relations."

On the other hand, it is the opinion of many people of both the Negro and white races that the ministers of our churches have personally made more progress toward overcoming prejudice than have the laymen.

The task of ridding our minds of prejudice becomes a succession of steps which seem almost endless as we discover new areas from which we must, from time to time, try to remove the evil therein.

- Questions for Discussion -

1. How can we help to establish the true concept that all men must be judged by character and achievement rather than by race and color?
2. Since it is generally accepted that racial prejudice is learned, how can we assist parents to be led to teach love and good will rather than prejudice?
3. Christians must believe that Christ is no respecter of persons or races. How can our people be led to believe and practice this truth?

4. What would be the value of small local Christian interracial groups coming together to discuss problems in an atmosphere of good will toward each other?

5. There seems to be prejudice even when two people of one race discuss the racial problems. What can be done to ease tensions caused when one person tries to deny another the right to have a diverse opinion?

6. How can our Lord's commandment to love our neighbor as ourselves be applied toward overcoming the prejudices we have learned?

REPORTED BY: Rev. Eugene L. Walter, Pastor
Western Prong Baptist Church,
Whiteville, North Carolina

The general feeling of the group was that there must be time spent in actually learning to communicate with each other. It was noted that racial prejudice was learned and that it was an emotion involving fear, guilt, and misunderstanding. Thus, to overcome prejudice, there must be meetings for the purpose of understanding motives of each other, goals, and relationship to God. Christian education can give much to this understanding.

DESEGREGATION OF CHURCHES

Leader - Robert Seymour, Pastor
Binkley Memorial Baptist Church
Chapel Hill, North Carolina

Reported By - William R. Pursell, Pastor
Bragtown Baptist Church
Durham, North Carolina

At the outset, let us begin this report with a conclusion of our group that will throw some light upon the discussion that follows. The ultimate problem in race relations as it relates to Christian churches is a problem of true and complete integration rather than one of simple desegration. Desegregation can occur in the churches without the accompaniment of Christian integration.

The problem of integration of the churches, as we understand it, is rooted in misinformation regarding the nature and mission of the church. This is expressed in such statements as "Our churches - their churches." In the area of race relations, as in all areas, the concern should be for "Christ's Church."

Our discussion began with Dr. Seymour listing some of the problems and major difficulties involved in the integration of churches as he understood them. These difficulties are:

1. The churches as voluntary organizations. Whereas the government can say to many groups that, by law, they are required to desegregate, this cannot be done with the churches. Since the churches are voluntary (especially in our Baptist tradition) there are many difficulties involved in minority races gaining acceptance by the congregations of the majority race.

2. The institutionalism of the churches. The churches have capitulated to secular standards of success. Therefore, the churches fear that desegregation will result in lower budgets, size of memberships, etc. This condition would be tantamount to failure as based upon these secular standards of success.

3. The social nature of the churches. If integration involved just attendance upon the services of the churches, the problem would be less difficult. Problems are

involved for many church members when the churches concern themselves with social life in dinners, parties, etc.

4. The way of life in the South. This way of life is so rigidly segregated that people have little opportunity to cross paths with those with whom they would be most at home and with whom they would have similar interests.

The discussion group then concerned itself with some suggested solutions that would at least open avenues that would hopefully lead to some solutions.

1. The initiation of integrated groups of Christians discussing problems and mutual interests and having fellowship with one another in social groups. These groups would result in a dialogue that would hopefully lead to more understanding and genuine interest in each other as persons rather than members of racial groups.

2. The initiation of study groups within local church fellowship that would concern themselves with seeking solutions and then pursuing these suggested solutions in concrete action.

3. Church members becoming the "scattered" Church in society in interpersonal relations. The result of this would be knowledge and interest in each other as persons rather than members of racial groups.

4. The sponsorship of interracial study and action groups in the churches and communities.

5. The sponsorship of interracial Vacation Church Schools. This would go a long way in the preparation and understanding of children who will face integration in every area of life.

The discussion group recognized that limitations of time for discussion and the complexity of the problems involved in the integration of churches of necessity made it impossible for us to reach any long-range solutions but was also aware that the give-and-take of such groups as these helped each person present in reaching a new level of understanding and appreciation of the problems faced by each other as individuals and as members of the churches involved.

DEMONSTRATIONS: RIGHT OR WRONG

Leader - W. W. Finlator, Pastor
Pullen Memorial Baptist Church
Raleigh, North Carolina

Reported by: John W. Fleming
Shaw University
Raleigh, N. C.

The discussion leader set the tone for a lively dialogue by putting the topic within the framework of two points of view.

1. The Secular - Secular was not used as a nasty term, but it was used to point up that area of life which does not receive a distinctive religious emphasis. Separation of the religious and secular was used in the same sense as implied in the concept of separation of church and state.

It has taken us a long time to discover it, but the Constitution sanctions the right to demonstrate, "the right of people to peaceably assemble for the redress of grievances."

Failure to recognize the constitutional right to demonstrate has made it difficult for some of us to harmonize demonstrations with the democratic process. Demonstrators have been called communists, subversives, and many other names which we use to label people whose views are detrimental to the welfare of a democracy.

Call it what you may, but the Constitution calls this form of protest a democratic process.

2. The Religious - Before going into the discussion of the religious aspect, the leader sought to define demonstration. Undoubtedly he was in agreement with Voltaire who said: "If you would converse with me, then define your terms."

Generally speaking, the basic term means "to show," "to exhibit," "to dramatize." Demonstrations, as a technique used by Negro students, are designed to dramatize the fact that a large segment of the American public has, in its treatment of a minority group, rejected American democracy.

The prophets, through demonstrations, effectively pointed up the sore spots on the body of society. Jeremiah came to mind as an outstanding example. Often he dramatized

his prophecies against religious and moral laxity.

Jesus demonstrated, or dramatized, on one occasion what membership in the kingdom meant by bringing a little child before his listeners as an example of kingdom life. The church has, through the ages, used sundry sorts of demonstrations to point men to God and to bring them nearer to the Beloved Commonwealth with God as Father and all men as brothers.

The Discussion -- With this setting two major questions were posed: Is demonstration right? Is it wrong?

At that point a participant asked: "Are we in danger of destroying some liberties in order to gain others?" His question was based on the pros and cons in the debate of Personal rights vs Property rights. Some suggestions or solutions to the dilemma were:

1. In a conflict between rights strive to discover which right has priority.

2. Human dignity has priority over property.

3. We must rethink the whole matter of the order of values. Christians must help people who have distorted their values to rediscover the logical sequence in terms of importance.

A second area of the discussion revolved around the matter of the rightness or wrongness of techniques. No one said anything about the Buddhistic form of demonstrations, self-destruction by fire; or the -- I do not know its origin -- threat of death by suffocation in caskets. I took it that there was not too much interest in those forms of demonstrations.

One person, though not opposing demonstrations per se, took exception to one technique that has been used in Chapel Hill, N.C. -- blocking traffic by lying down in the streets. He considered this technique as an act of disrespect for law. "Even civil disobedience," he concluded, "ought to be law respecting."

As so often happens in discussion, emotionalism got stronger than logic as we progressed. Of course, one cannot record emotionalism as he can logical propositions and arguments. On the other hand, emotional fervor is a good indicator of group interest.

Anyway, at this point the discussion lost most, if not all, of its contact

with continuity and coherence. Out of that which followed, I was able to record some pertinent statements:

"The Negro is demonstrating for the white man's freedom as well as for his own."

"Demonstration is nothing new in this country. Women used it as an effective weapon in their struggle for suffrage. The early labor union organizers used it."

"How far can demonstrations go?"

"For some communities a few will be enough; for others, more will be needed. The pattern will vary."

"As long as there is a vestige of discrimination, we will have demonstrations."

"Let's do something about removing the causes of demonstration."

"Demonstrations are right when carried out in the right way and wrong when carried out in the wrong way."

"We talk about time taking care of the problem. Time is not a person. It can do nothing apart from us. It is something that we put to use within us."

"Do you want a society completely void of tension?"

And with that question, time ran out on us. We did not come up with any rigid answers to the basic questions -- and I am sure that Socrates would have loved that. We did get the feeling that some pretty strong opinions were developed during the course of the discussion.

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